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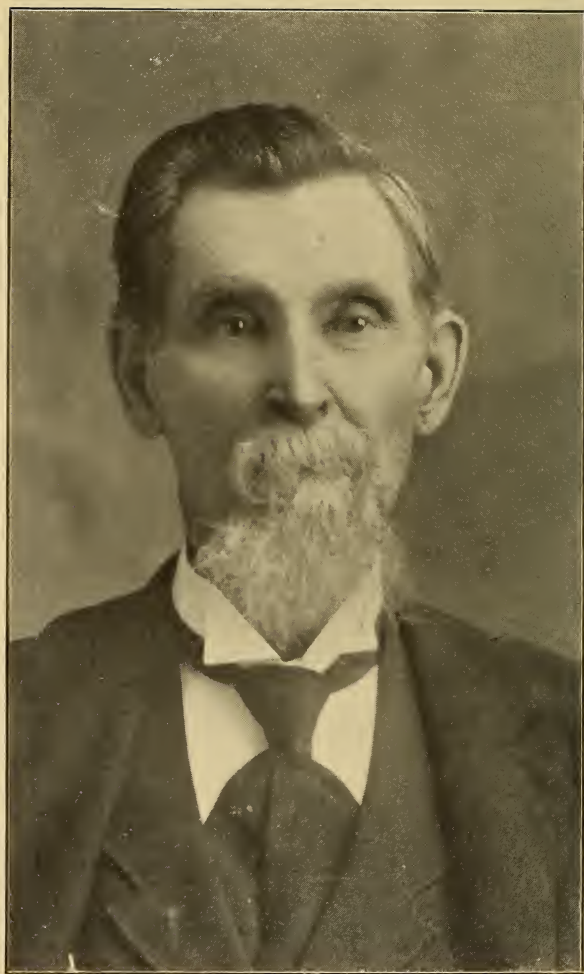
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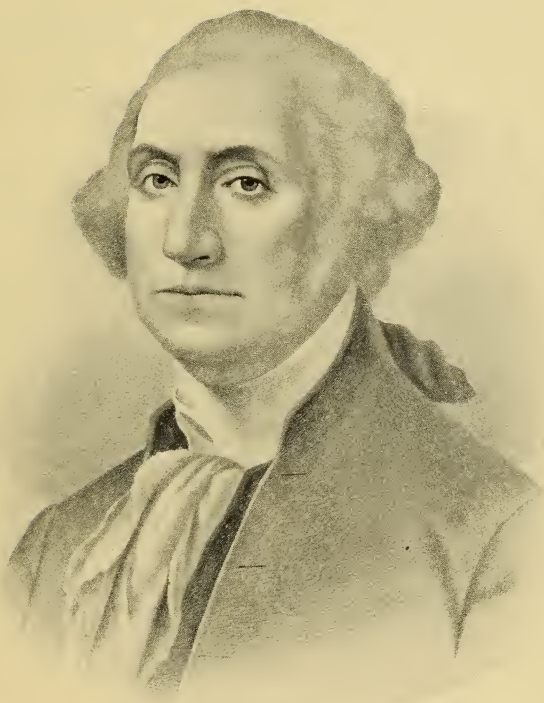








J. P. CUMMINS.



GEORGE WASHINGTON.

FREEMASONRY

IN

THREE PARTS

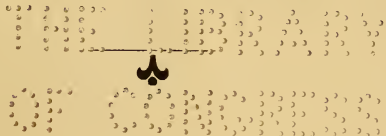
BEING A SKETCH OF ITS
ORIGIN, SPREAD AND OBJECT



BY

J. P. CUMMINS

18



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THIS BOOK IS DEDICATED TO THE PAST, PRESENT AND FUTURE GRAND MASTERS OF THE GRAND LODGE OF FREE MASONS OF THE TERRITORY OF OKLAHOMA, INCLUDING KINGFISHER LODGE NO. 8, OF WHICH I AM A MEMBER.

J. P. CUMMINS.

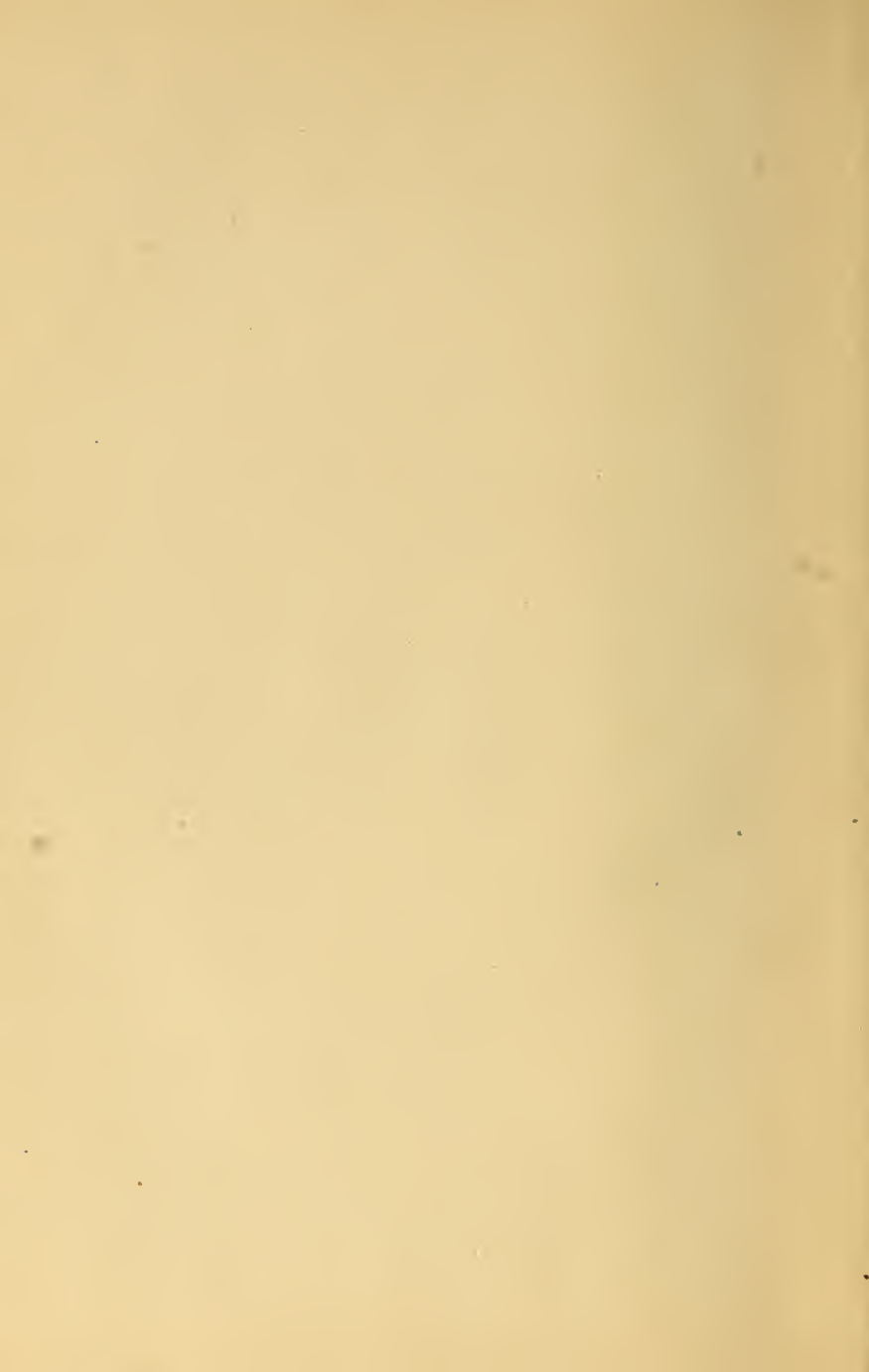


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PROLOGUE.

This book is submitted to the Fraternity throughout the world, knowing as the writer does, that many books have been written on the subject of Free Masonry and that many writers have tried to explore the past and ascertain the time and place where the mysteries of Free Masonry originated, and if possible, to trace its origin to some particular person. This will never be fully accomplished. Each writer tries with all the research at his command, and produces historical facts or evidence to establish the position that he takes. Not one of these writers so far has been able to convince himself that he is absolutely correct, and the public will permit the writer to give his view of the origin of Free Masonry and hear the witnesses and reasoning that the writer may produce. We hope with the same patience and allowance that has been given to others.

In writing this book, we shall avoid the use of all the latin phrases that usually occur in most all books that have been written on any subject, and we shall attempt to use plain and concise language so that all who read may understand it and we hope that long after the writer has gone, some one may

be brought to search this and other books on this great subject, and be brought from darkness to light, not only in the Ritualistic book of Free and Accepted Masonry, but that he may be brought to the Kingdom of Christ the Son of God, through the Lion of the tribe of Judea.

"The morning light is breaking,
The darkness disappears,
Sinners ought to be quaking
With penitential tears.

"Let all true Masons be making,
Their peace with God while here,
That when by death they are parting,
That it may be without fear.

"Oh! land of wondrous story,
Thy Masonic Mysteries hangs oe'r thee,
Let us ponder them over
While around us they hover."

The Origin, Spread and Object of Free Masonry.

CHAPTER I.

The origin of Free Masonry is one of the subjects that has been talked about by generation after generation and has attracted the attention of the best men and minds of each generation for thousands of years.

Writers have explored the Holy Land and have gone down deep into the bowels of the earth for the purpose of discovering types, symbols, and relics of Free Masonry. For what purpose has so much time and money been spent? There can be but one answer to this question.

But before entering upon the argument of this subject, permit me to make an observation. Free Masonry. All of it is contained in the Holy Bible, which Book I believe to be divine. Precious Treasure, thou art mine.

Masonry first existed in a very crude form and was confined principally to men engaged in erecting and constructing buildings of various kinds and structures. Men who worked in building houses of stone and brick with lime and mortar, and no doubt that extended in a limited degree to every person that engaged in building houses and edifices of all descriptions,

for the word mason, as described by Webster and Worcester is a person or man whose occupation is laying stone or bricks in walls or structures of any kind, and they are known as builders.

We are informed by Montague, in his Universal History of Masonry. Vol. 15, Page 7, "That in Egypt and those countries of Asia which surround it, Free Masonry flourished when the arts and sciences flourished. That other nations were involved in ignorance; it is in Egypt only we discover marks of its existence in the remotest ages of the world."

Says the author, "Let us consider this matter. Egypt in its early history was talked about and many writers wrote about it and spent time and money exploring the country and the country adjacent to it. In fact civilization first existed in Egypt. Egypt was the mother and home of civilization. Profane and Sacred History establishes this fact beyond dispute.

The civilization which grew up on the banks of the Nile is uncertain as to the time; some writers say it was about 2700 B. C., others 2080 B. C. Minis, the half mythical founder of the Nation, captured Lower Egypt and built Memphis, which he made his Capital. Succeeding him down to the conquest of Egypt by the Persians and Cambyeses, 529 B. C., there were (26,) Twenty-six dynasties of Pharoahs or Kings.

The history of this long period of over 2000 years is divided into that of the Old, Middle and New Empires. About this time the great Pyramids were built at Ghezeh; the best known of these Kings was Khufer, termed Cheops, (Keops), by Heroditus. But without following this further, which is a matter of General History, we will say that all historians agree

that civilization and its history commences on the banks of the Nile, Tigres and Euphrates.

There the rich alluvial soil, the genial climate and the abundant natural products of the earth offered every inducement to a Nomadic People to settle and commence a National life. Accordingly, amid the obscurity of antiquity we catch sight of Memphis, Thebes, Ninevah and Babylon, the earliest cities of the world.

This was 2700 years B. C.; we have 1300 years from the creation of the world of which we have very little account and concerning this time we are left almost to discoveries made by recent historians in their search to establish Free Masonry as one of the first organizations among the children of men. which all well informed Masons claim, that it has existed from time immemorial.

CHAPTER II.

Mackey, in his extensive and useful treatise and work on Free Masonry, says:

“Years ago in writing an article on this subject, under the impressions made upon me by the fascinating theories of Dr. Oliver, though I never completely accepted his views, I was led to place the organization of Free Masonry, as it now exists, at the building of King Solomon’s Temple. Many years of subsequent research have led me greatly to modify the idea I had previously held, although I do not rank myself among those modern Iconoclasts who refuse credence to every document, whose authenticity, if admitted, would give the order a birth anterior to the beginning of the last century. I confess that I can not find any incontrovertable evidence that would trace Masonry, as now organized, beyond the Building Corporations of the Middle Ages.”

After theorizing and quoting from many authors of Modern and Ancient History, he concludes by saying: “And so, when I speak of the antiquity of Masonry, I must say, if I would respect the Axioms of Historical Science, that its body came out of the Middle Ages, but that its spirit is to be traced to a far remoter period. Pages 77 and 78, Mackey’s Work on Free Masonry.” Again, in a very extensive work

on Free Masonry, styled "The Constitution of Free Masonry," written and published in 1723, and dedicated to His Grace, the Duke of Montague, by order of His Grace the Duke of Whar-ton the present Right Worshipful Grand Master of Free Masons, by J. T. Desaguliers, Deputy Grand Master, Thirty volumes in all, in the Fifteenth volume, Second Book on pages 3 and 4, he commences by relating what the qualifications of a candidate had to be in the following manner:

"Free Masonry is an ancient and respectable institution embracing individuals of every Nation, of every religion and of every condition in life. Wealth, power and talents are not necessary to the person of a Free Mason. An unblemished character and virtuous conduct are the only qualifications which are requisite for admission into the Order. In order to confirm this institution and attain the ends for which it was originally formed, every candidate must come under a solemn engagement never to divulge the mysteries and ceremonies of the Order, nor communicate to the uninitiated those important precepts with which he may be instructed, and those proceedings and plans in which the Fraternity may be engaged.

"After the candidate has undergone the necessary ceremonies and received the usual instructions, appropriate words and significant signs are imparted to him, that he may be enabled to distinguish his brethren of the Order from the uninitiated public, and convince others that he is entitled to the privileges of a brother, should he be visited by distress or want in a distant land.

"If the newly admitted member be found qualified for a high degree, he is promoted, after due intervals of probation, till he has received that Masonic knowledge which enables him

to hold the highest offices of trust to which the Fraternity can raise its members. In all ages, it has been the object of Free Masonry, not only to inform the minds of its members, by instructing them in the sciences and useful arts, but to better their hearts by enforcing the precepts of religion and morality. In the course of the ceremonies of initiation, brotherly love, loyalty and other virtues are inculcated in hieroglyphic symbols and the candidate is often reminded that there is an eye above which observeth the workings of his heart, and is ever fixed upon the thoughts and the actions of men.

“At regular and appointed seasons, convivial meetings of the Fraternity are held in lodges constructed for this purpose. Temperance, harmony and joy characterize these mixed assemblies. All distinctions of rank seem to be laid aside, all differences in religions and political sentiments are forgotten and those petty quarrels, which disturb the quiet of private life, cease to agitate the mind. Every one strives to give happiness to his brother, and men seem to recollect, for once, that they spring from the same origin, that they are possessed of the same nature, and destined for the same end.”

I have quoted the above so that the reader may have some idea of Free Masonry before attempting to give his idea of its origin, and he says:

“Such are the general features of an institution, which has of late produced so great division in the sentiments of the learned, respecting its origin and tendency. While a certain class of men, a little over anxious for the dignity of their Order, have represented it as coeval with the world, others, influenced by an opposite motive, have maintained it to be the

invention of English Jesuits, to promote the views of that intriguing and dangerous association. Some philosophers, among whom we may reckon the celebrated chevalier Ramsey, have labored to prove that Free Masonry arose during the crusades; that it was a secondary order of chivalry; that its forms originated from that warlike institution and were adapted to the peaceful habits of scientific men.

Mr. Clinch has attempted, with considerable ingenuity and learning, to deduce its origin from the institution of Pythagoras. M. Burrel supposes that it is a continuation of the Templars, while others, with a degree of audacity and malice rarely to be found in the character of ingenious men, have imputed the origin of Free Masonry to secret associations averse to the interest of true government, and pursuing the villainous and chimerical project of leveling the distinctions of society, and freeing the human mind from the sacred obligations of mortality and religion.

Without adopting any of these untenable opinions, or attempting to discover the precise period when Free Masonry arose, it may be sufficient to show that it can justly lay claim to an early origin, and that it has existed from that period to the present day under different forms and different appellations.

In the execution of this task, the candid inquirer will be satisfied with strong and numerous resemblances, as the nature of the subject excludes the possibility of rigid demonstrations. Every human institution is subject to great and numerous variations; the different aspects under which they appear, and the principles by which they are regulated, depend upon the progress of civilization, upon the nature of

the government by which they are protected, and on the peculiar opinions and habits of their members. If, therefore, in comparing Free Masonry with other ancient associations, we shall find it coincide with them in every circumstance, there would be strong reasons for suspecting that the imagination of the writer had counterfeited resemblances when destitute of authentic information or that the Order had adopted the rites and ceremonies of antiquity to disprove the recency of their origin, to command the veneration and excite the notice of the public.

Against Free Masonry, however, this charge can not be preferred. We shall have occasion to consider it when connected with the idolatry of the heathens, when devoted to the Church of Rome and when flourishing under the milder influence of the reformed religion.

As men in the early ages of society were destitute of those methods of diffusing knowledge which we now enjoy, and even of those which were used in Greece and Rome, when the art of printing was unknown, the few discoveries in art and science which were then made, must have been confined to a small number of individuals. In those ages the pursuit of science must have been a secondary consideration, and those who did venture to explore the untrodden regions of knowledge, would overlook those unsubstantial speculations which gratify the curiosity of philosophic men and would fix their attention on those only which terminate in public utility and administer to the necessities of life.

As architecture could only be preceded by agriculture itself, it must have been in this science that the first efforts of human skill were tried, and in which man must have first

experienced success in extending his dominions over the works of nature. They alone required the assistance of art and they alone would endeavor to obtain it. The information which was required individually would be imparted to others of the same profession, and an association would be formed for the mutual communication of knowledge and the mutual improvement of its members.

In order to preserve among themselves that information which they alone collected, in order to excite among others a higher degree of respect for their profession and prevent the intrusion of those who were ignorant of architecture and consequently could not promote the object of the institution, appropriate words and signs would be communicated to its members and significant ceremonies would be performed at their initiation that their engagement to secrecy might be impressed upon their minds and greater regard excited for the information they were to receive.

Nor is this mere speculation; there exist at this day, in the deserts of Egypt, such monuments of architecture as must have been reared in those early ages, which precede the records of authentic history, and the erection of those stupendous fabrics have required an acquaintance with the Mechanical Arts, which is not in possession of modern architects.

It is an undoubted fact, also, that there existed in those days a particular association of men, to whom scientific knowledge was confined and who resembled the society of Free Masons in every thing but the name. In Egypt, and those countries of Asia which lie contiguous to that favored kingdom, the arts and sciences were cultivated with success while other nations were involved in ignorance. It is here, there-

fore, that Free Masonry would flourish and here only can we discover marks of its existence in the remotest ages.

It is extremely probable, that the first and the only object of the society of Masons was the mutual communication of knowledge connected with their profession, and that those only would gain admittance into their Order whose labors were subsidiary to those of the architect, but the ambition or vanity of the Egyptian priests prompted them to erect huge and expensive fabrics for celebrating the worship of the gods, or perpetuating the memory of their kings. They would naturally desire to participate in the scientific knowledge, which was possessed by the architects they employed, and as the sacerdotal order seldom fail, among a superstitious people, to gain the objects of their ambitions. they would, in this case, succeed in their attempts and be initiated into the mysteries, as well as instructed in the science of Free Masonry.

These remarks will not only assist us in discovering the source from which the Egyptian priests derive that knowledge for which they have been so highly celebrated, they will aid us also in accounting for those changes which were superinduced on the forms of Free Masonry and for the admission of men into the Order whose profession had no connection with the royal art.

CHAPTER III.

When the Egyptian priests had in this manner procured admission into the society of Free Masons, they connected the mythology of their country and their metaphysical speculations concerning the nature of God and the condition of man, with an association founded for the exclusive purpose of scientific improvement, and produced that combination of science and theology, which, in after ages, formed such a conspicuous part of the principles of Free Masonry.

The knowledge of the Egyptians was carefully concealed from the vulgar, and when the priests did condescend to communicate them to the learned men of other nations, it was conferred in symbals and hieroglyphics, accompanied with particular rites and ceremonies, marking the value of the gift thus bestowed. What these ceremonies were, which were performed at initiation into the Egyptian mysteries, we are unable at this distance of time, to determine, but as the Eleusinian and other mysteries had their origin in Egypt, we may be able, perhaps, to discover the qualities of the fountain by examining the nature of the stream.

The immense population of Egypt, conjoined with other causes, occasioned frequent emigrations from that enlightened country. In this manner it became the center of civilization and introduced into the most distant and savage climes, the

sublime mysteries of its religion, and those important discoveries and useful inventions, which originated in the ingenuity of its inhabitants.

The first colony of Egyptians that arrived in Greece, was conducted by Inachus about Nineteen Hundred and Seventy years before the Christian Era, and, about three centuries afterwards, he was followed by Cecrops, Cadmus and Danans. The savage inhabitants of Greece beheld with astonishment the magical tricks of the Egyptians, and regarded as gods those skillful adventurers, who communicated to them the arts and sciences of their native land. In this manner were sown those seeds of improvement which in future ages exalted Greece to such preeminence among the Nations.

After the Egyptian colonies had obtained a secure settlement in their new territories, and were freed from those uneasy apprehensions which generally trouble the invaders of a foreign land, they instituted, after the manner of their ancestors, particular festivals or mysteries in honor of those who had benefitted their country by arts or by arms.

In the reign of Erichonius, about Fifteen Hundred years before the commencement of our Era, the Eleusinian mysteries were instituted in honor of Ceres, who having come to Greece in quest of his daughter, resided with Triptolemius at Eleusis and instructed him in the knowledge of agriculture and in the still more important knowledge of a future State.

About the same time the Panathanea were instituted in honor of Minerva and the Dionysian Mysteries in honor of Bacchus, who invented theatres and instructed the Greeks in many useful arts, but particularly in the culture of the vine.

That Eleusinian and Dionysian Mysteries were intimately

connected with the progress of the arts and sciences is manifest from the very end for which they were formed and that they were modeled upon the mysteries of Isis and Osiris, celebrated in Egypt, is probable from the similarity of their origin, as well as from the consent of ancient authors. If there be any plausibility in our former reasoning, concerning the origin of knowledge in Egypt, it will follow that the Dionysia and the mysteries of Eleusis were societies of Free Masons, formed for scientific improvement, though tinctured with the doctrines of the Egyptian Mythology.

But it is not from conjecture only this conclusion may be drawn. The striking similarity among the external forms of those secret associations, and the still more striking similarity of the objects they had in view, are strong proofs that they were only different streams issuing from a common fountain. Those who were initiated into the Eleusinian Mysteries were bound by the most awful agreements to conceal the instructions they received and the ceremonies that were performed. None were admitted as candidates till they arrived at a certain age; and particular persons were appointed to examine and prepare them for the rites of initiation. Those, whose conduct was formed irregularly or who had been guilty of atrocious crimes, were rejected as unworthy of initiation, while the successful candidates were instructed by significant symbols, in the principles of religion, were exhorted to quell every turbulent appetite and passion and to merit, by the improvement of their minds and the purity of their hearts, those ineffable benefits which they were still to receive. Significant words were communicated to the members; grand officers presided over their assemblies; their emblems were

exactly similar to those of Free Masonry, and the candidate advanced from one degree to another till he received all the lessons of wisdom and of virtue, which the priests could impart.

But besides these circumstances of resemblance, there are two facts transmitted to us by ancient authors, which have an astonishing similarity to the ceremonies of the Third Degree of Free Masonry. So striking is the resemblance that every brother of the Order, who is acquainted with them, can not question for a moment the opinion which we have been attempting to support.

✓ Having thus mentioned some features of the resemblance between the mysteries of Eleusis and those of Free Masonry, let us now attend to the sentiments of contemporaries respecting these secret associations and we will find that they have been treated with the same illiberality and insolence. That some men, who from selfsufficiency or unsocial dispositions, have refused to be admitted into these orders, should detract from the character of an association which pretends to enlighten the learned and expand the affections of narrow and contracted minds, is by no means a matter of surprise, and it is equally consistent with human nature, that those irregular in conduct had excluded them from initiation, should calumniate an order whose blessings they were not allowed to participate in and whose honors they were prohibited to share.

Men of this description represented the celebration of the Eleusinian Mysteries, as scenes of riot and debauchery and reproached the members of the association that they were not more virtuous and more holy than themselves. But it is the opinion of contemporary writers, that these rumors were

wholly conjectural and originated in the silence of the initiated and the ignorance of the vulgar. They even maintain, that the mysteries of Eleusis produced sanctity of manners and a desire to be distinguished by virtue as by silence.

CHAPTER IV.

The illustrious Socrates could never be persuaded upon to partake of these mysteries, and Diogenes, having received a similar solicitation replied; "That Palaecion, a notorious robber, obtained initiation; and that Epaminondas and Agesilaus never desired it." But did not those men know, that there often kneel in the same temple, the righteous and the profane, and that the Saint and the sinner frequently officiate at the same altar?

Thus the philosophers of antiquity caluminated and despised the mysteries of Eleusis, and, in the same manner, have some pretended philosophers of our own day defamed the character and questioned the motives of Free Masonry. With a little less modesty than the ancients, they have not like them quarreled at us because we are not more virtuous than themselves, they have told us that we are less than the least of men, and charged upon us crimes as detestable in the eyes of Masons as they are hostile to the interests of men.

This similarity of treatment, which the Mysteries of Ceres and Free Masonry have received, is no small proof of the similarity of their origin and their object. To this conclusion, however, it may be objected, that though the points of resemblance between these secret societies are numerous, yet there were circumstances in the celebration of the Eleusinian

Mysteries which have no counterpart in the ceremonies of Free Masonry. The sacrifices, purifications, hymns and dances, which were necessary in the festival of Ceres, have indeed no place in the society of Free Masons, but these points of dissimilarity, instead of weakening, rather strengthens our opinion. It can not be expected, that in the reign of Polytheism, just sentiments of the Deity should be entertained, and much less, that the adherents of christianity should bend their knees to the gods of the heathen.

The Ancients worshiped those beings who conferred on them the most signal benefits, with sacrifices, purifications and other tokens of their humility and gratitude, but when revelation had disclosed to man more amiable sentiments concerning the Divine Being, the society of Free Masons banished from their mysteries those useless rites, with which the Ancient Brethren of the Order attempted to appease and requite their deities and modeled their ceremonies upon this foundation—that there is but one God, who must be worshiped in spirit and in truth.

The mysteries of Ceres were not confined to the City of Eleusis; they were introduced into Athens about Thirteen Hundred and Fifty-six years before Christ, and, with a few slight variations, were observed in Phrygia, Cyprus, Crete and Sicily. They had reached even to the Capital of France, and it is highly probable that in a short time after they were introduced into Brittan and other Northern Kingdoms. In the reign of the Emperor Adrian, they were carried into Rome and were celebrated into their metropolis with the same rites and ceremonies which were performed in the humble village of Eleusis. They had contracted impurities, however, from

the length of their duration and the corruption of their abettors, and though the forms of initiation were still symbolical of the original and noble objects of the institution, yet the licentious Romans mistook the shadow for the substance, and while they underwent the rites of the Eleusinian Mysteries, they were strangers to the object for which they were formed.

About the beginning of the Fifth Century, Theodosius the Great, prohibited and almost totally extinguished the Pagan Theology in the Roman Empire, and the Mysteries of Eleusis suffered in the general devastation. It is probable, however, that these mysteries were secretly celebrated in spite of the severe edicts of Theodosius, and they were partly continued during the Dark Ages, though stripped of their original purity and splendor. We are certain at least, that many rites of the Pagan religion were performed under the dissembled name of convivial meetings, long after the publication of the Emperor's Edicts, and Psillus informs us, that the Mysteries of Ceres subsisted in Athens till the Eight Century of the Christian era, and were never totally suppressed.

Having thus considered the origin and decline of the Mysteries of Eleusis and discovered in them numerous and prominent features of resemblance to those of Free Masonry, we may reasonably infer that the Egyptian Mysteries, which gave rise to the former, had a still nearer affinity to the latter, and from this conclusion the opinions that were formerly stated concerning the antiquity of the Order and the Origin of Egyptian knowledge, will receive very considerable confirmation."

I have quoted this from the 15th Vol. of the Constitution of Free Masonry, down to the 14th page of the Second Book,

for many reasons. First. The Work is one of the oldest works now extant on Free Masonry. Second. It is well written. Third. It treats of Free Masonry as it existed at that time, but like all other writers on this subject, he does not claim to know the time when and where Free Masonry originated, nor does he claim to know its author. That it originated away back in the mystic past, all writers agree on this subject. We find a great many evidences, at different places and times, that go to show that the parties and organizations belong to the Order of Free Masonry. In the exact form, none has been able to tell or find out. One thing about as certain as anything is, that the historians of all the Ages and countries have attempted to explore, is that secret societies have existed since men began to mix and mingle together in one form or another, which bound them together with irrevocable ties, and that they adopted strict rules and regulations for their own protection.

There is a legend which I here produce from the same book, which if true, connects all the leading characters in the Bible with Free Masonry. It is found on page 75, First Book, 15th Volume of the "Constitution of Free Masonry," and is called "The Master's Song," and we think it is worth repeating here.

CHAPTER V.

"Adam, the first of human kind,
Created with Geometry,
Imprinted on his Royal Mind,
Instructed soon his Progeny,
Cain and Seth, who then improved
The liberal science in the Art
Of Architecture, which they loved,
And to their offspring did impart."

II.

Cain a city fair and strong
First built, and call'd it Consecrate,
From Enoch's Name, his eldest Son,
Which all his race did imitate;
But Godly Enoch, of Seth's Loins,
Two columns raised with might and skill;
And all his Family enjoins
True Colonading to fulfill.

III.

Our Father Noah next appeared,
A Mason too, divinely taught;
And by divine command upreared
The Ark, that held a goodly Fraught;
'Twas built by true Geometry,
A Piece of Architecture fine;
Helpt by his Sons, in number Three,
Concurring in the grand Design.

IV.

So from the gen'ral Deluge none
Were saved, but Masons and their Wives;
And all Mankind from them alone
Descending, Architecture thrives;
For they, when multiplied again,
Fit to disperse and fill the Earth,
In Shinar's large and lovely Plain
To Masonry gave second Birth.

V.

For most of Mankind were employ'd
To build the City and the Tow'r;
The General Lodge was overjoyed,
In such Effects of Masons' Pow'r;
'Til vain Ambition did provoke
Their Maker to confound their Plot;
Yet tho' with Tongues confused they spoke,
The learned Art they ne'er forgot.

CHORUS.

Who can unfold the Royal Art?
Or sing its Secrets in a Song?
They're safely kept in Mason's heart,
And to the ancient Lodge belong.

Stop here to drink the present Grand Master's health.

PART II.

I.

Thus when from Babel they disperse
In Colonies to distant Climes,
All Masons true, who could rehearse
Their Works to those of after Times;
King Nimrod fortify'd his Realm,
By Castles, Tow'rs, and Cities fair;
Mitza'm, who ruled at Egypt's Helm,
Built Pyramids stupendous there.

II.

Nor Japhet, and his gallant Breed,
Did less in Masonry prevail;
Nor Shem, and those that did succeed
To promised blessings by Entail;
For Father Abram bright from Ur
Geometry, the Science good;
Which he revealed without demur,
To all descending from his Blood.

III.

Nay Jacob's Race at length were taught,
To lay aside the Shepherd's Crook,
To use Geometry were brought,
Whilst under Pharaoh's cruel Yoke;
'Til Moses Master Mason, rose,
And led the Holy Lodge from thence,
All Masons train'd, to whom he chose,
His curious Learning to dispense.

IV.

Aholiab and Bezaleel,
Inspired Men, the Tent uprear'd;
Where the Schechinah chose to dwell,
And Geometric Skill appear'd;
And when these valiant Masons fill'd
Canaan, the learn'd Phenicians knew
The Tribes of Israel better skill'd
In Architecture firm and true.

V.

For Dagon's house in Gaza Town,
Artfully propt by columns two;
By Sampson's mighty Arms pulled down
On Lords Philistian, whom it slew;
Tho' 'twas the finest Fabric rais'd
By Canaan's Sons, could not compare
With the Creator's Temple praised,
For glorious Strenght and Structure fair.

VI.

But here we stop a while to toast
Our Master's health and Wardens both;
And warn you all to shun the Coast
Of Sampson's Shipwreckt Fame and Troth;
His secrets once to Wife disclos'd,
His strength was fled, his courage tam'd,
To cruel Foes he was expos'd,
And never was a Mason nam'd.

CHORUS.

Who can unfold the Royal Art?
Or sing its Secrets in a Song
They're safely kept in Mason's Heart,
And to the Ancient Lodge belong.

(Stop here to drink the Health of the Master and Wardens of
this particular Lodge.)

PART III.

I.

We sing of Masons' of ancient Fame,
When fourscore thousand Craftsmen stood,
Under the Masters of great Name,
Three Thousand and six Hundred good,
Employ'd by Solomon the Sire,
And General Master-Mason too;
As Hiram was in stately Tyre,
Like Salem built by Masons true.

II.

The Royal Art was then divine,
The Craftsmen counsell'd from above,
The Temple did all Works outshine,
The wond'ring World did all approve.
Ingenious men from every Place,
Came to survey the glorious Pile;
And, when return'd, began to trace,
And imitate its Lofty Style.

III.

At length the Grecians came to know
Geometry, and learnt the Art,
Which great Pythagoras did show,
And glorious Euclid did impart;
Th' amazing Archimedes too,
And many other Scholars good;
'Til ancient Romans did review
The Art, and Science understood.

IV.

But when proud Asia they had quell'd,
And Greece and Egypt overcome,
In Architecture they excell'd,
And brought the Learning all to Rome;
Where wise Vitruvius, Master prime
Of Architects, the Art improv'd,
In great Augustus' peaceful Time,
When Art and Artists were belov'd.

V.

They brought the Knowledge from the East;
And as they made the Nations yield,
They spread it thro' the North and West,
And taught the World the Art to build;
Witness their Citadels and Tow'rs,
To fortify their Legions fine,
Their Temples, Palaces, and Bow'rs,
That spoke the Mason's Grand Design.

VI.

Thus mighty Eastern Kings, and some
Of Abram's race, and Monarchs good,
Of Egypt, Syria, Greece, and Rome,
True Architecture understood;
No wonder then if Masons join,
To celebrate those Mason-Kings,
With solemn Note and flowing Wine,
Whilst every Brother jointly sings.

CHORUS.

Who can unfold the Royal Art?
Or sing its Secrets in a Song
They're safely kept in Mason's Heart,
And to the Ancient Lodge belong.

(Stop here to drink the glorious Memory of Emperors, Kings, Princes, Nobles, Gentry, Clergy, and learned Scholars, that ever propagated the Art.)

PART IV.

I.

Oh! glorious days for Masons wise,
O'er all the Roman Empire when
Their Fame, resounding to the Skies,
Proclaim'd them good and useful Men;
Until the Goths, with warlike Rage,
And brutal Ignorance, destroy'd
The Toil of many a learned Age.

II.

But when the conqu'ring Goths were brought
T' embrace the Christian Faith, they found
The Folly that their Fathers wrought,
In loss of Architecture sound.
At length their zeal for stately Fanes,
And wealthy Grandeur, when at Peace,
Made them exert their utmost Pains,
Their Gothic Buildings to upraise.

III.

Thus many a sumptuous lofty Pile
Was raised in every Christian Land,
Tho' not conform to Roman Style,
Yet which did Reverence command;
The King and Craft agreeing still,
In well-formed Lodges to supply
The mournful want of Roman Skill
With their new sort of Masonry.

IV.

For many Ages this prevails,
Their Work is Architecture deem'd;
In England, Scotland, Ireland, Wales,
The Craftsmen highly are esteem'd,
By Kings, as Masters of the Lodge,
By many a wealthy noble Peer,
By Lord and Laird, by Priest and Judge,
By all the People everywhere.

V.

So Masons' ancient Records tell,
King Athelstane, of Saxon Blood,
Gave them a Charter free to dwell
In Lofty Lodge, with Orders good,
Drawn from old Writings by his Son,
Prince Edwin, General-Master bright,
Who met at York the Brethren soon,
And to that Lodge did all recite.

VI.

Thence were their laws and charges fine
In ev'ry Reign observed with Care,
Of Saxon, Danish, Norman Line,
Till British Crowns united were;
The Monarch First of this whole Isle
Was learned James, a Mason King,
Who First of Kings reviv'd the Style
Of Great Augustus: Therefore sing.

CHORUS.

Who can unfold the Royal Art?
Or sing its Secrets in a Song
They're safely kept in Mason's Heart,
And to the Ancient Lodge belong.

(Stop here to drink the happy memory of all the Revivers
of the ancient Augustan Style.)

V.

Then let good Brethren all rejoice,
And fill their Glass with cheerful Heart;
Let them express with grateful Voice
The Praises of the Wondrous Art:
Let ev'ry Brother's Health go round,
Not Fool or Knave, but Mason true;
And let our Master's Fame resound,
The noble Duke of Montagu.

CHORUS.

Who can unfold the Royal Art?
Or sing its Secrets in a Song
They're safely kept in Mason's Heart,
And to the Ancient Lodge belong.

PART V.

I.

Thus tho' in Italy the Art
From Gothic Rubbish first was rais'd;
The great Palladio did impart
A Style by Masons justly praised;
Yet here his mighty Rival, Jones,
Of British Architects the Prime,
Did build such glorious Heaps of Stones,
As ne'er were match'd since Caesar's Time.

II.

King Charles the First, a Mason, too,
With several Peers and wealthy Men,
Employ'd him and his Craftsmen true,
'Til wretched Civil Wars began.
But after Peace and Crown restor'd,
Tho' London was in Ashes laid,
By Masons' Art and good Accord,
A finer London reared its Head.

III.

King Charles the Second raised then
The finest Column upon Earth,
Founded St Paul's, that stately Fane,
And Royal Change, with Joy and Mirth.
But afterwards the Lodges fail'd,
Till Great Nassau the Task reviv'd,
Whose bright example so prevail'd
That ever since the Art has thriv'd.

IV.

Let other Nations boast at will,
Great Britain now will yield to none,
For true Geometry and Skill,
In building Timber, Brick and Stone;
For Architecture of each sort,
For curious Lodges, where we find
The Noble and the Wise resort,
And drink with Craftsmen, true and kind.

CHAPTER VI.

The foregoing Legend I give for the purpose of showing what was thought of Masonry in the year 1723, and for the years previous and for a number of years afterwards great research was made by learned men wherever Free Masonry then existed. It seemed to be an age when greater efforts were made to ascertain, if possible, when and where Free Masonry was first instituted among the children of men and we desire to give the reader all the information we can find and obtain from all the ancient and modern writers, and find out from diligent research, as nearly as can be obtained, the time when Free Masonry was founded.

The explorer and more modern writer, Dr. Morris of Kentucky, on page 472, he says, there are Legends of the Great Antiquity of Free Masonry among the people, but he does not seem to place much confidence in their stories, yet from the many signs and symbols of antiquity, we have the confidence to assert that Free Masonry dates away back in the early ages of the world. Dr. Morris writes more about places of renown in history than he does about the time and country where Free Masonry originated.

J. T. Desaguliers, Dept. Grand Master in Vol. 15, of "The Constitution of Free Masonry," on page 3, asserts, that Noah and his three sons brought Free Masonry with them

into the Ark and established it after they landed when the flood subsided. And he admits that others had much to do with establishing the Order. He states that both Seth and Cain erected many curious works, but if you rely on him and his writings from a legend, which we partly quote, Free Masonry started with Adam. We can not agree with him for the reason that in all our effort and search in history, both ancient and modern, there is nothing to found this belief on, save the legend referred to, which the writer does not undertake to corroborate. Again how could Adam have originated and established Free Masonry in any form? He was not educated. He and Eve were the only two persons living and there was no occasion or use for the Order at that date. Mackey and Morris, and in fact, not one of the numerous writers make any such claim save J. T. Desaguliers, and he only in his legend. I think we may safely say, Free Masonry did not originate in Adam's day. If it did, he was so old that he did not take any part in it. Who did originate Free Masonry in its crude yet primitive form, is still the question.

We, after all the research that we have been able to make, agree with Dr. M. F. Casey and say away back in ancient days there lived a man noble in character. He walked with God, he communicated with him in all his dealings. Just when and where he procured his education, and how he did it, history, both sacred and profane, fails to tell us, nor are we informed just what his occupation was. That he was educated there can be no doubt; he understood Astronomy, the movement and working of the Sun, Moon and Stars. He was a character unique in his day, for he walked with God and was

not, for God took him and he was known no more among the children of men.

Enoch, indeed, was almost, so far as history tells us, the only man that lived in his day that understood the movements of the planets and heavenly bodies. He was born, as we learn from sacred history, 622 years after the creation of the world, his earthly pilgrimage closed in the 365 year of his life. By his translation to Heaven, the Bible tells us; of his earthly life, we know very little. The book of Enoch was excluded from the Bible in the translation of King James and was supposed to be forever lost, but not so: Thanks be to God, who through the instrument that he always operates through the book was found. James Bruce, the well known Abyssinian traveler, brought home with him the long sought for Book of Enoch. It holds a place in the canon of the Abyssinian or Ethiopic Scriptures and is arranged immediately before the Book of Job.

Bruce brought three copies of it. He presented one of these to the Royal Library at Paris, another to the Bodleian Library at Oxford, whilst he reserved a third for his own use. Having given this short historical sketch of the Book, we now proceed to give a very brief outline of a portion of its contents.

He begins with apostate angels, and after exhibiting their fall and punishment, he proceeds to explain the secrets of the Universe as to the phenomenon of winds, storms, heat, cold, thunder, lightening, the motion of the earth. The astronomical system of the author is next introduced, and dwelt upon through eleven chapters. Then comes a chapter respecting and dwelling on the flood, and some prophetic anticipations of Enoch then addresses his descendants and exhorts them to

turn to the worship of the true God, which shows his true greatness and that he was a man of God and that his chief aim in life was to follow his creator and try and have his acquaintances and relatives do the same. It was his chief aim in life to be a man of God.

The author proceeds, "All nature obeys without transgressing the ordinances of its maker. The stars, the clouds, the seasons, the trees, rivers, and seas, all obey their appropriate laws. Only the wicked disobey etc. The work is divided into One Hundred and Five chapters, full of curious matter. Chapters 51 to 71, inclusive, are filled with the author's system of Astronomy or Astrology. Only those persons who are conversant with ancient oriental astronomy can understand fully this part of the book, which is entitled, "The Book of the Revelations of Luminians of Heaven." To the general reader this is a sealed book, except a few facts that are common or obvious.

The date of this book is in dispute. Different authors assign different dates, varying from the prophet Daniel 600 years B. C. to the latter part of the first century of the Christian Era. All historians ascribe to him the invention of writing books and the study of Astronomy. A Jewish writer says he discovered the zodiac and the course of the planets, but the great masonic tradition connected with Enoch is. Enoch being inspired by the Most High, and in commemoration of a wonderful vision, built a temple under ground and dedicated it to God. His son, Methuselah, framed and constructed the building. History fails to inform us that he knew his father's intentions. This building consisted of nine brick vaults, perpendicularly beneath each other and commu-

nivating by apertures left in the arch of each vault. Enoch then caused a triangular plate of gold to be made, each side of which was a cubit long; he enriched it with most precious stones and encrusted the plate upon a stone of Agate of the same form. On the plate he engraved in ineffable characters, the true name of Diety, and placing it upon a cubical pedestal of white marble, he deposited the whole within the deepest arch.

When this underground building was finished, he made a door of stone and attaching it to a ring of iron, by which it might be raised, he placed it over the opening of the uppermost arch, and so covered it over that the aperture could not be discovered. Enoch, himself, was not permitted to enter it but once a year, and on the translation of Enoch, and the death of Methuselah and Lamech, and the destruction of the world by the deluge, all knowledge of this temple and the sacred treasure which it contained, was lost until, in after times, it was by accident found by another worthy of Free Masonry, who, like Enoch, was engaged in erecting a temple on the same place.

Who was it that was building the temple on the same spot? In searching sacred history we have arrived at a conclusion; it was none other than Solomon. See, I Kings, Chapter 5, verse 6 and following who erected that magnificent building, "Solomon's Temple," the grandest building ever erected before the Christian Era and the grandest temple ever built in ancient or modern times.

After Enoch had completed the subterranean temple, fearing that the principles of those arts and sciences, which he had cultivated with so much assiduity, would be lost in

the general destruction of the world of which he had prophesied, he erected two pillars, one of marble to withstand the influence of fire, and the other of brass to resist the action of water. On the pillar of brass he engraved the history of the creation, the principles of the Arts and Sciences and the Doctrine of Speculative Masonry, as they were practiced in his days, and on the one of marble he inscribed characters in hieroglyphics, importing that near the spot where they stood a precious treasure was deposited in a vault underground.

Josephus, in his first book of his antiquities, gives an account of these pillars similar to the above.

CHAPTER VII.

When Enoch had completed his work, we suppose he called his children and friends around him, he warned them of their idolatries and sins and having exhorted them to return to their God, and looking over a well spent life in the worship of the true God, he was taken to heaven. See Book of Enoch and the Apostle Jude Epistle, verses 14 and 15, he says: "And Enoch also, the seventh from Adam, prophesied of these, saying; "Behold the Lord cometh with his thousands of his saints to execute judgment upon all, to convince all that are ungodly among them of their ungodly deeds which they have committed, and of all their hard speeches which ungodly sinners have spoken against him. (See the Book of Enoch, Chapter 11.) He uses this language; "Behold, he comes with ten thousand of his saints, to execute judgment upon and destroy the wicked and reprove all the carnal, for everything the sinful and ungodly have done and committed against him."

Robert Morris, in his Dictionary on Masonry, page 159, says the name of this Patriarch was introduced into Scottish Rite Masonry in the ninth or Royal Degree, and assents that he constructed or built two pillars, one of brass, the other of marble, and that they were concealed in a subterranean vault near Mount Moriah, and was hid until King Solomon

erected his great temple on the same spot when they found that the inefaceable word was cut on one of those pillars which leaves very little if any doubt that Enoch was one of the purest and best men that ever lived; a man of God who served him and tried in every way possible to get others to do the same; who warned men and women of their sins, and in his fervency and zeal tried to get them to abandon their idolatries and serve the true and living God, is the man that originated Masonry.

Oh, that we had the language of the silver-tongued orator or writer that we might impress on the Fraternity throughout the whole world the true goodness and noble character of the Founder and Originator of Ancient Craft Free Masonry. Oh, that we could persuade all the members of the craft, from entered apprentice to Night Templar to follow the example of the great and good man, Enoch, who was by his creator translated to Heaven. Thus we conclude the first subject of this book.

Oh, I love to think of Enoch, though he lived away back so far,
Where he formed those two pillars near old Mount Moriah.
Where he loved and served our God,

Where he practiced and instructed his children in the way he had
trod.

Where he originated Free Masonry in that land so bright and fair,
Near the hill and dales and valleys of dear old Mount Moriah.
It was there he studied the action of the sun, moon and stars,
Among the pine-clad hills of old Mount Moriah.

He then buried those pillars secure in a vault,
Until Solomon did by chance them unearth.

Thus the inefaceable Word was preserved, being buried in the
earth.

Until King Solomon recovered it and gave it a new birth.

How he enlarged on the information he so fortunately had found,

When he built his great Temple on the same spot of ground.
Farewell, Ancient Enoch, of God's children, best beloved,
Him, let us as worthy Masons, meet with him and God above.
Ere the fiery chariot bore him to his home so fair and bright,
He had viewed the wondrous beauty of the Heavenly Hosts by
night.

He, who stood on Mount Moriah, gazing steadfast toward the
skies,

Saw with more than human wonder, saw, then stood in mute sur-
prise;

Ancient type of all the faithful, who, this old earth ever trod,
Was not slain by the Death Angel, but was taken to his God.

The Spread of Free Masonry.

CHAPTER VIII.

Having introduced the evidence and submitted our authorities, that Enoch was the man that originated Ancient Craft Free Masonry, we now shall attempt to show how it spread over the earth.

We believe that Noah and his three sons were skilled in the science of Free Masonry, and many writers on this subject think so, but to what extent Free Masonry had spread before the Flood we shall not attempt to say, nor do we claim that it existed in the same identical language that it exists in to-day.

From the researches we have made we are inclined to think that it did not, but the principles taught in the three first degrees were, in our judgment, the same, or so nearly so that what the Craft has to-day is the same in a modified and enlarged form.

As we said before, Noah had the secrets of Free Masonry and preserved them. We do not take this position because we are forced to do so but from the fact of searching history and the Bible. True, the Bible furnishes very little information as to what Noah accomplished after the flood. Casey says on page 84, "Noah remained on the Ark one year, or 365 days after the flood. He entered in the year of the World 1656.

The first Masonic myth referring to Noah, the writer tells us, that while he was engaged in exhorting (The historian calling him a Preacher of Righteousness,) calling his contemporaries to repentance, the historians had him searching for the pillars which Enoch had buried on Mount Moriah.

By diligent search at length he found the entrance to the vault. On pushing his inquiries he discovered the stone foundation and took it away leaving everything else where he found it, and placed the stone foundation as a convenient altar. This writer says, "Another myth preserved on Masonry informs us that the Ark was built of Cedars which grew on Mount Lebanon, and that Noah employed the Sidomans to cut down the trees under the superintendence of his eldest son, Japheth.

We cannot agree with the writer on this proposition. In the sixth chapter of Genesis you will find that the Lord directed Noah to build an ark of Gopher wood, and we much prefer to believe the bible to any myth; but this in no wise disproves the fact that Noah had knowledge of the secrets of Free Masonry.

The fifteenth volume of the Constitution of Free Masonry published in 1723 on page 75, says "Our Father Noah next appeared a Mason too, divinely taught, and by divine command upreared the Ark that held a goodly frought.

T'was built by true geometry, a piece of Architecture fine,
Helped by his sons, in number, three, concurring in the
Grand Design."

Thus it is plain to be seen by the reader that the writer of the thirty volumes after long and tedious research, announced that Noah was a Free Mason. It is also true that Noah, after the flood builded a temple, and in that temple

he and his three sons, Shem, Ham and Japheth, they entered into the temple which their father had constructed and there conversed on the secrets of the order and the goodness of God in preserving their lives.

No doubt they often meditated on the past, how God had destroyed the world because the people were wicked and because they worshiped false gods and neglected to pay homage to the true and living God.

After the world began to be peopled again, there arose a sect of people that called themselves "Noahchites" or "Arkites." They worshiped Noah and called him the Eternal One. The dove was revered by these people and was called a Sacred Bird in commemoration of its use during the flood, being the first to discover land. In the Hebrew language its name is Jonah. This name was given to one of the earliest nations on the earth. It became the bird of Venus. It was considered an emblem of peace and good fortune or good will, and we are inclined to believe that through all the ages every where, in every land beneath the sun, the Dove is to some extent revered by some of the people, and in many countries it is actually worshiped and revered still, as it was in the days just after the flood.

The circumstances of the number of the years of Enoch's life on earth and the number of the days Noah remained in the ark, were considered mystic possibilities. So much so that the ancients paid idolatrous worship to the Patriarchs who were saved from the flood.

They also became worshipers of the Sun, for as Noah was the restorer of the human race he appeared to be, with some, a type of the regulating power of the sun.

All nations have a tradition of the deluge kept and preserved in their histories and records.

Naturally we might expect that it made a profound impression on the acts and religious thoughts of those people, and they could be handed down to the generations that lived after him and his family. But God made a covenant with Noah that he would not destroy the world any more, by setting the rainbow in the sky as a witness that he would not again destroy the world, and promised there should be seed time and harvest, winter and summer, and that promise has been kept and is still a sign to this day.

We learn that the Ark became a temple where Noah and his family worshiped God according to the dictates of their own conscience, for surely there was none to molest or make them afraid, when he and his family held their secret meetings and practiced the principles contained in Free Masonry.

As the people began to multiply Noah became a God under various designations and was worshiped accordingly, and some countries still worship him and follow, to a great extent, the customs and usages of his day.

The primitive teachings of Noah must have been both simple and comprehensive.

They were continued for a long time. The very best information that we can obtain goes to establish this fact, and there are countries where they yet continue the same customs and habits that Noah and his three sons had when they came out of the Ark, and which they took with them into the Ark which brings the customs and habits that the people had before the flood and re-establishes them, to a great extent after the

flood, with one exception, and that was the wickedness and the worshiping of false gods.

Noah did not have much trouble, evidently in convincing his three sons, Shem, Ham and Jepheth and their families that the true and living God the Creator of Heaven and earth had instructed and imparted wisdom to their father,—how he should build the Ark and that by obeying the God of Heaven and earth, their lives had been saved after the longest voyage on the deepest water, that ever had been made by man or ever will be made, for history divine tells us that we are never to have such deep water again and there were no life-boats attached or connected to the Ark; Noah did not need any; God himself was in command, the greatest commander any boat or Ark ever had or ever will have. No wonder those three sons and their families were thankful, and Noah and his wife also, they ought to have been, and it is but reasonable to think and believe that they built a temple and dedicated it to God and that they were very devout and constant in worshiping the God that so miraculously preserved their lives and the lives of their families.

But we are, the reader may think assuming, that Noah was a Mason. Mackey says, "Dr. Oliver assumes that Noah was a Mason with child-like faith, or that he accepts the Myths in that way, and then goes on and gives a long account of what various ancient historians say of Noah, which if true would undoubtedly prove that he was a Mason." (*Encyclopedia of Free Masonry* by Mackey, page 532.)

Bob Morris, in his *Dictionary on Free Masonry*, Page 332 says that Noahachite—which means Noah—after giving

an account of what ceremonies they practiced, concludes that Noah was a Mason."

McCoy, in his Dictionary or Encyclopedia of Free Masonry on page 469, says that he somewhat doubts Noah being a Mason, and then proceeds to tell and describe what Noah and his followers did and what they practiced and when you read what he says, and the account he gives as to how historians consider him, we are forced to the conclusion that Noah was a Free Mason.

He did not have and practice the same identical ceremonies that we have now but the fundamental principles were the same.

Thus, by all we can find by strict search, we conclude that Noah was a Mason; for he fully believed in the Father-hood of God and the Brother-hood of man, and practiced and taught it to his children and their children.

He was a preacher of the principles contained in the Bible; he is called a righteous man; a man that loved and feared God. He did not want to do anything to displease him, and surely he had great reason to love and fear him. He had seen God's wrath fully poured out on the wicked people of the world; he had seen them destroyed off the face of the earth; he had heard their cries. He knew of their desperate struggles with the angry billows of the raging, foaming, muddy waters as they piled up for forty days and forty nights. Surely he could and should have said like the psalmist, David of old; 116 Psalm, verses 1 and 2. "I love the God because he hath heard my voice and my supplications. Because he hath inclined his ear unto me therefore will I call upon him as long as I live;" and, again, no doubt he used the lang-

uage of David in the 117th Psalm which reads, "O, Praise the Lord, all ye nations; Praise him, all ye people for his merciful kindness is great toward us; and the truth of the Lord endureth forever, praise ye the Lord.

At least he could and no doubt did repeat this over and over to his children and to those born after the flood during his day and stay on the earth, and he no doubt strongly impressed on the minds of his children and their children until he was gathered to his fathers.

There is no evidence furnished us that Noah ever removed from the neighborhood where the ark rested. He lived three hundred and fifty years after the flood, and original tradition tells us that he was buried in Mesopotamia.

His life, as we have before stated, was spent in instructing his descendents in the great truths of religion; hence Free Masons are sometimes named after him as he was the repository of the sublime and pure truths concerning God; so they are, and have been through the ages the repositories and preservers of the sacred truths of Masonry, bequeathed to them from their great ancestors.

CHAPTER IX.

In the Ancient and Accepted Scottish Rite Masonry, called Patriarch and Noahchites there are certain circumstances recorded connected with the transactions of the descendants of the Great Patriarch.

We now leave the great and righteous preacher by saying those truths continued to be preserved in the line of the patriarchs and prophets to the days of Solomon. They were, however, early confuted and lost sight of by the other descendants of the patriarch. They substituted for the worship of one true God, the worship of heathen idols. There too, arose the Arkites Rites, or the worship of Noah and the Ark, and Sabianism or the worship of the stars and many other superstitions.

The priesthood, however, preserved some of the leading truths in some degree and thereby formed a kind of Masonry that preserved the secrets of the mystic order.

We now come to a period in the world's history when for a long period of time neither profane or sacred history throws very little light on the Order of Free Masonry. In other words it might be considered the "Dark Ages" in ancient times. On examination of the Book of the Law, God's word, and profane history, very little is said on the subject, and if Free Masonry spread or increased, we are unable to find it, al-

though we have searched diligently. That the people worshiped false gods of all kinds there can be little doubt but the people continued to worship Noah, and the order known as the Arkites still continued. They held their secret meetings and there was an order and sect of people calling themselves the Noahchites that met and held their secret meetings, and each of the orders increased and each practiced some of the principles that Enoch had originated and communicated to Noah which were by him preserved and were communicated to his children. As to the exact point of difference in those two orders history fails to inform us. The sect that worshiped the stars differed in their worship and in their secrets from the Arkites and the Noahchites.

The difference between these three sects of worshipers and people are not well preserved in history.

The Bible tells us that Enoch lived eight hundred years after the creation of the world and that Noah lived sixteen hundred and fifty six years after the creation of the world: and that after the flood there were born to Shem, Ham and Japheth children too numerous to mention. I refer the reader to the 10th and 11th chapter of Genesis for their names.

These descendents of Noah builded the cities of Ninevah and Sodom and Gomorrah, those large and wicked cities were afterwards destroyed by God's command on account of the wickedness of the people that inhabited them.

Ninevah was the first large city that was built by the ancient people and was built by Asshem, also Rehoboth and Calah. Some of the ancient historians claim that these cities were built by Nimrod the mighty hunter, but the Bible says that Asshem was the builder of these cities, also the city of

Risen between Belecoun, Ninevah and Calah, which he has called a mighty city. (See the 10th chapter of Genesis commencing with the sixteenth verse.) We have the Jubesite, the Amorite, the Gugesite, the Hersite, the Arkite, the Senite, the Arvadite, the Zemasite and the Hamathite. After this the Canaanites were spread abroad.

Just where all these different people came from the Bible will tell you. It would take too much space here to go into a full description of the genealogy and would not throw any light on the subject we have in hand.

Ninevah had many temples in it and the Arkites had a temple that they worshiped in and practiced and preserved the secrets that had been handed down to them through the line from Noah. Diodosius Seculus says that Ninevah was surrounded and defended by one thousand and five hundred towers two hundred feet high. Strabo asserts that Ninevah was larger than Babylon. Other historians say that he was mistaken, and from a careful examination of history and the Bible we think he was mistaken.

The better authorities are certainly against Strabo's position and we think a careful examination of the Bible will convince the reader that Strabo is mistaken.

Ninevah was not destroyed after the inhabitants had been warned by the preacher Junah who was sent by God for that purpose about six hundred and fifty years B. C. Some writers say six hundred and six years B. C.

CHAPTER X.

Enoch, the founder and preserver of the secret of Free Masonry lived eight hundred years after the creation of the world. Noah lived sixteen hundred and fifty six years after the creation of the world and from Enoch to Noah and up to the time when Noah died there is no trouble in tracing and establishnig that the same principles and practice existed then that exists now and that they were carried to Ninevah by the descendents of Noah.

Very little is said in profane or sacred history for about three hundred years up to the time of Abraham who was one of the most remarkable characters or personages placed before us in either sacred or profane history. Abraham, the Father of the Faithful and the servant of God. He presents to us the most subtle phases of character; a type of Enoch, peaceable, yet a warrior if need be.

Beransus the Babylonian historian says that he was an earnest man among the Chaldeans and skilled in celestial science. He cites as his authority the Chaldean records. Abram, as he was first called was the son of Terah, a brother to Nahor and Haran, the descendents of Shem, and allow us to state here that he was a son of Hearan, Abram's brother as we shall want to refer to this again. Genesis, 12th chapter.

Now the Lord had said unto Abram, "Get thee out of thy

country and from thy kindred, and from thy father's house unto a land I will show thee; And I will make of thee a great nation and I will bless thee and make thy name great; and thou shalt be blessed; and I will bless them that bless thee and curse them that curse thee; and in thee shall all families of the earth be blessed."

So Abram departed as the Lord had spoken unto him, and Lot went with him and Abram was seventy five years old when he departed out of the land of Haran.

And Abraham took Sarah, his wife and Lot his brother's son and all their substance that they had gathered and the souls that they had gotten in Haran * * * And they went forth to go into the land of Canaan, and unto the land of Canaan they came, and Abram passed through the land unto the place on the plain of Moreah, and the Canaanite was then in the land, and the Lord appeared unto Abram and said, "Thy seed will I give this land to and whose temples shall be an altar unto the Lord who appeared unto him. (A part of the 12th chapter of Genesis.)

And Abram journeyed down into Egypt and became very rich in cattle and in gold and silver.

We now leave this part of the doings and acts of Abram. We have quoted largely from the Bible to show that Abram built an altar or temple to the Lord in the same way that Enoch and Noah did and established a priesthood, and we think it is a very full account of all the news and truths of the journey that he made.

We again take up his history after his name was changed from Abram to Abraham. "For a father of many nations have I made thee, and I will make thee exceedingly fruitful,

and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant to be a God unto thee and to thy seed after thee, and I will give unto thee the land wherein thou art a stranger—all the land of Canaan for an everlasting possession, and I will be thy God.” (See chapter 17, Gen.)

And again the Lord said, “Seeing that Abraham shall surely become a great and mighty nation and all the nations of the earth shall be blessed in him.” It was this same righteous man that prayed the Lord to spare that wicked city Sodom and Gomorrah and the Lord reduced the number from fifty to ten; And the Lord said, “If there be ten righteous persons found in that great city I will not destroy it, but there were not ten righteous persons found in all that great city and Lot was ordered out of the city and it was destroyed.”

It was here that Lots wife looked back at the city in violation of God’s command and she was turned into a pillar of salt, which should be a warning to all women to obey the law of God; but she no doubt, like her great mother, Eve, was so anxious to find out all that was going on she could not refrain from looking back which establishes the fact that God’s command is law and the penalty will be inflicted for a violation of it.

But to go back a little we find that on the return of Abram—for his name had not then changed—from the slaughter of the army of Chidorlaemer and the kings that were with him at the valley of Sheveh which is the Kings Dale.

Melchizidek, king of Salem brought forth bread and wine. He was the Priest of the most high God. He blessed him

using these words;" Blessed be Abram of the most high God, possessor of Heaven and Earth.

This King Melchizidek was a high priest as well as Abraham was or got to be, after his name was changed from Abram to Abraham.

It is said of Melchizidek that he was a high priest without beginning of days or end of time, and Christ was made a High Priest after the order of Melchizidek.

And these two kings Melchizidek and Abraham each in his day officiated in the temple of the Lord and were the parties through which Free Masonry was preserved and through which it came; but as to its increase and spread in those days we are uninformed. We have searched ancient history and are unable to find any positive information as to the number and extent of the order in those ancient days.

Isaac, Abraham's son became the heir of the promises made to him. He was the son of Sarah in her old age and Ishmal was the son of the bonds-woman.

According to some authorities this constitutes a Masonic land mark for it is necessary that the applicant or candidate be free born before he is admitted into Free Masonry.

Jacob was the free son of Isaac and it was through him that the secrets of the order were preserved.

CHAPTER XI.

One remarkable incident in his life, namely his vision at Bethel had been introduced into most of the mysteries. Jacob's ladder a significant part of the vision occupies a prominent place in the Symbolism of speculative Free Masonry. (Genesis 28th chapter.)

When Jacob obtained the blessing from his father his brother Esau threatened to kill him on the urgent advice and request of his mother. He went to live with his Uncle Laban in Padanaram. On his journey he laid down to sleep. He had a stone for a pillow. He while sleeping dreamed that he saw a ladder reaching from earth to heaven, its foot on the earth its top reaching to heaven. On this ladder he saw the angels of God ascending and descending, and there in his dream God promised to bless him and to give him a numerous posterity.

When he awoke he said, "This is none other than the House of God and the gate of Heaven." He consecrated that place to God.

This ladder occupies a prominent place in Jewish history. It has its place in almost all ancient initiations. Why is it common property of both? Is it a mere coincidence or is it derived from a common source of Symbolism? Or is it

as Dr. Oliver suggests that though the origin of the Symbol was lost yet the Symbol was retained.

The Masonic ladder consists of three steps in its Symbolism namely, Faith, Hope and Charity. This enables us to advance in our Spiritual life from Mortality to Immortality.

It is placed on the ground floor of the lodge which is typical of the world, its top resting on the covering of the Lodge which is symbolic of Heaven.

This, we think clearly shows that the secrets of the Masonic Fraternity were possessed and practiced by Isaac and Jacob, and they fully taught the same principles that are being taught and practiced by the Masonic Fraternity at the present time wherever they may be found; not using the exact language but the same types and symbols.

CHAPTER XII.

In our galaxy of heros we next find and consider Moses. He was the great law giver of the Children of Israel or the Jews. He is specially referred to in the Scottish Rite, in the twenty fifth degree or Knight of the Brazon Serpent; also in the Royal arch degree of the York and the American Rites, the symbolism of these being entirely Mosiac.

He was one of the greatest men of his day learned in all the Egyptian language in the land of the Jewish people, and was a great lawgiver, and he was an actor in some of the most stupendous events that occurred in the world's history.

He certainly stands before us as one of the grandest characters in his day. To use the language contained in the Bible "he was brought up and taught in all the science of the Egyptians." Look at him sleeping as a helpless babe in the Ark of Bulrushes placed in the river Nile.

For forty years he led a shepherd's life studying Nature and nature's God. Behold him in the wilderness by the bush that was burned and was not consumed. Stand with him in the presence of the tryant, Pharaoh.

Accompany him as a leader of the host of the Children of Israel and out of the land of Egypt, across the Red sea when the water obeyed his command and formed two solid walls and the Egyptians pursued them and were drowned in the Red Sea.

The sea obeying his rod, and the waters parting, his assent of the rugged hills of Sinai, his death on Mount Pisgah in view of the promised land. And oh, who shall paint the grand moral heroism of the man who laid down the scepter and divesting himself of the command of a mighty nation, returned alone unto the dark defiles of the hills and there, in their solitude gave up his soul unto God.

And the Book tells us that he was buried in a lonely vale by the hand of the Eternal.

This same lawgiver the founder of a magnificent policy. He talked face to face with God. Was he connected with Free Masonry?

We are confident that the religion which God established on earth by him is the most symbolic of any of the religious systems in the world. In fact types and symbols were its main characteristics. We may consider the Tabernacle the center of these religious 'symbolisms; everything connected with it, even to the vestments of the attendants were typical or symbolical.

Ages anterior to Pythagoras the mystical nature of numbers had been inculcated by this Jewish Lawyer.

"We are sure that we are as the Eternal God" was couched in a symbolic form to indicate his self-existing nature. When we examine the Mosaic Ritual as it is delineated for us in the Pentateuch, especially in Leviticus, we see that symbolism is the prevailing idea of it.

It is a fact, too that in the Mosaic worship there is not one enactment trifling or superfluous. In Masonry and to the Mason, the Mosaic symbolism is of special beauty and worth. From it the Masonic system has received and transmitted

through its history some of its grandest and most precious treasures of symbolism.

Except in the higher degrees everything in the way of symbolism possessed by the Fraternity was derived from the Mosaic religion. The symbol of the temple every where employed in ancient craft masonry is derived from the symbolism of the Tabernacle.

The Jewish idea was, that every Jew was to be a Tabernacle of God. Now the grand idea of Masonry is, that every Mason is to be a temple of the Grand Architect. The Christian idea embraces and transcends all; "Your bodies are the temples of the Holy Ghost." We say Amen, and say every Mason ought to believe this and ought to live up to the principles taught by the types and symbols of Free Masonry. And they ought to live so that the world could and would say, "These Masons are living and acting in a manner that is according to the Law given by Jesus, the Son of God; that their bodies are fit temples for the Holy Ghost to dwell in.

Then to the Tabernacle erected by Moses and Aaron in the wilderness Ancient Craft Masonry must look for its symbolic teaching, and we say this without fear of contradiction, that Masons look to the Tabernacle in the wilderness established by Moses and Aaron, to the great truths taught by Moses and Aaron which were received through the lines of Noah. Abraham, Isaac and Jacob, and by them preserved and taught to the Children of Israel while journeying for forty years in the wilderness; but we are yet unable to give the increase of Masonry. Moses was permitted to view the promised land but the Lord would not permit him to go over and possess it.

In the 32nd chapter of Deuteronomy, the Lord uses this language, saying,

“Get up into this mountain, Moses unto Mount Nebo which is in the land of Moab that is over against Jericho, and behold the land of Canaan which I give unto the children of Israel for a possession, and die in the Mount whither thou goest up, and be gathered unto thy people, as Aaron, thy brother died in Mount Hor and was gathered unto his people.

“Because ye trespassed against me among the children of Israel at the waters of Miribah Kadesh in the Wilderness of Zin, because ye sanctified me not in the midst of the children of Israel; yet thou shalt see the land before thee but thou shalt not go thither unto the land which I gave the children of Israel.” So in the 34th chapter of Deuteronomy—“So Moses, the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in the valley in the land of Moab over against Beth Peor, but no man knoweth of his sepulcher unto this day.”

Moses was One Hundred and Twenty years old when he died. His eyes were not dim nor were his natural forces abated. Thus one of the most unique characters that ever lived passed away and Joshua assumes command and ascends the throne.

Now throughout Masonic history, so far as we have been able to investigate, Joshua is not spoken of as a conspicuous character in Free Masonry, but he is referred to in the Higher Degrees and there is no doubt but that he practiced the art and sciences that Moses had established and practiced while he was living.

Joshua took charge of the Ark of the Covenant and where

ever he and the children of Isreal traveled the Ark of the Covenant was taken and received.

We find that the Lord enjoined on Joshua to observe all the ordinances that Moses had observed and to carry the Ark of the Covenant with him, for we find this language in the fourth chapter of Joshua, beginning at the tenth verse. "For the priests which bore the Ark stood in the midst of Jordan until everything was finished and that the Lord commanded Joshua to speak unto the people. According to all that Moses commanded Joshua and the people hastened and passed over and it came to pass when all the people were clean passed over that the Ark of the Lord passed over, and the priests in the presence of the people. On that day the Lord magnified Joshua in the sight of all Israel and they feared him as they feared Moses all the days of his life." 18th verse. "And it came to pass when the priests that bore the Ark of the covenant of the Lord were come up out of the midst of Jordan and the soles of the priests feet were lifted up onto the dry land that the waters of Jordan returned unto their place and flowed over all their banks as they did before."

Joshua was a great warrior as well as a great High priest. He conquered and destroyed more nations, kings and people than any of his predecessors.

Joshua first met Ai and his army and slew them, and the king of Jerusalem, the king of Hebron, the king of Jarmith, the king of Lachish and the king of Eglon, saying come up unto me and help me that we may smite thee for it hath made peace with Joshua and with the children of Israel, and the kings and their armies came up and camped before Gibeon or it hath made peace with Joshua and the children of Israel. And

the man Gibeon sent unto Joshua to the camp Gilgal saying, 'slack not the hand, come up to us quickly and save us for the kings of the Amorites that dwell in the mountains are gathered together against us.'

So Joshua ascended from Gilgal, he and all the people of Israel was with him and all the mighty men of valor.

"And the Lord said unto Joshua, fear them not for I have delivered them unto thy hand. And they were slain by Joshua and his army."

It was here that Joshua commanded the sun to stand still and it obeyed him for about the space of a whole day.

And these are the Kings that were slain by Joshua. The king of Jericho, the king of Jerusalem, the king of Hebron, the king of Jarmith, the king of Lachish, the king of Eglon, the king of Gizzor, the king of Debora, the king of Gedar, the king of Harnamah, the king of Arad, the king of Libnah, the king of Adullam, the king of Makkedah, the king of Bethel, the king of Tappuah, the king of Heishar, the king of Aphek, the king of Lasharon, the king of Shaddon, the king of Hazor, the king of Shimsora, the king of Achshaph, the king of Tushach, the king of Meggedo, the king of Kedesh, the king of Jakriam, the king of Dor, the King of Nations and the king of Dirzah, together with their armies.

The Lord said that Joshua was old and stricken in years, and he said to him "There remaineth very much land to be possessed, naming it and its people" Now Joshua was king and Eleazar was priest and after Joshua had given each tribe of Juda their portion of land and defined the boundaries he uses this language in the 24th chapter of Joshua. "Now therefore fear the Lord and serve him in sincerity and in truth

and put away the gods which you and your fathers served on the other side of the flood and in Egypt, and serve ye the Lord. And if it seem evil unto you to serve the Lord, choose ye this day whom ye will serve, whether the gods which your father served that were on the other side of the flood or the gods of the Amorites in whose land you dwell, but as for me and my house we will serve the Lord," and Joshua died and was buried in the tomb with Sarah which is in Mount Ephraam, he being one hundred and ten years old.

He lived and ruled about 1427 years B. C. and we are confident that he was a Free Mason and practiced it.

Bob Morris in speaking of Joshua places him 555 years B. C. which would make him a different character.

We maintain that Joshua was a Free Mason if Moses was, and that is maintained by all writers, for he was skilled in all the practices of Moses.

And after Joshua, Judah reigned, and then after his reign the Israelites were governed for about two hundred and fifty years by judges which are too numerous to mention.

At times they worshiped the true God and at other times they worshiped the idolatrous gods, and they were punished for their misdeeds and violation of God's Law as all nations have been in the past until we find there lived a King by the name of Boaz, who lived about 1171 B. C., and in him we find Free Masonry preserved and practiced.

Robert Morris in his Dictionary, page 61, says "he was a worthy man and he was of the same lineage of Noah, Moses and Joshua: and Boaz was a good man and famous among his people.

The line comes down through Obed who was the father of

Jesse and Jesse was the father of David and David proposed to build the temple to the Lord but God himself said to David, "Thou shalt not build the temple because thou hast been a man of war;" and he was thus prohibited from building the temple to the great "I am."

Rev. Robert Morris, in his Dictionary on P. 124, says, "that David constructed the whole of the temple in his mind and that he viewed it over in his mind's eye and no doubt wept because the Lord prohibited him from building it. There can be no doubt that he took great pains to collect all the material to construct the temple."

David had been watched and chased by Saul, who on many occasions had sought and lay in wait to kill David. He had sought out many devices to slay him, but the God of Abraham, Isaac and Jacob protected him and preserved him until Saul was slain.

My dear reader, only think of the great desire that David had to construct that magnificent temple. He had his heart, and soul, and body set on this. It was the object of his life; and many Masonic writers, including Rev. Robert Morris, say that David has never been held out to the Masonic world in the proper light; that he has never received a just reward for his labors; surely his labors were great.

That David was a Free Mason there can be but little, if any doubt.

After he, David, had collected all the material for the building of the temple he anointed Solomon king and enjoined on him to build the temple.

David died and was buried and slept with his fathers in the city of David, 1014, B. C.

Solomon, the wisest of all the kings and one of the peaceful kings in ancient times, was to build the temple; and soon after he became king he began to make preparations for carrying out the desires and requests of his father. In so doing he sought the assistance of Hiram, King of Tyre, who was and had been an ally of his father's. In fact David had gone so far as to ask Hiram to aid and assist in building the temple.

The Tyrians had been distinguished builders and architects. They belong to the building fraternity. They were Dionesians and Artificers and had long monopolized the building profession of Asia Minor.

The Jews were not remarkable for their architectural skill. King Solomon saw the necessity of applying to Hiram for his skilled workmen as he intended it to be a magnificent structure and raised with as little delay as possible. We are informed that he sent in substance, the following letter. "Know this that my father would have built a temple to God but was hindered by wars and continual expeditions, for he was determined to overthrow his enemies or compel them to submit to his authority and pay tribute. But I thank God for the peace that exists at the present time; and on that account I am at leisure and design to build a house to God, for God foretold to my Father that such a house should be built by me.

"Wherefore I desire thee to send some of thy subjects with mine to Mount Lebanon to cut down timber for the Sidonians are more skillful than our people in cutting wood. As for wages I will pay whatever price thou shalt determine."

Hiram replied to his letter as follows, "It is fitting to bless God that he hath committed thy father's government to thee who are a wise man and endowed with all virtues. As for my-

self, I rejoice at the condition thou art in and will be subservient to thee in all that thou sendest to me about, for when by my subjects I have cut down many and large trees of cedar and cypress wood, I will send them to sea and will order my subjects to make floats of them and to sail by what places soever of thy country that thou shalt desire and leave them there, after which thy subjects may carry them to Jerusalem; but do thou take care to procure us corn for this timber which we stand in need of because we inhabit an Island."

We are informed that Hiram used all expedition, executing what he promised. It is claimed that he sent to Solomon thirty five thousand and six hundred workmen of Tyre, besides enough timber and stone to construct the building. He sent also a far more important gift than either stone and material, in the person of an able architect, a curious and a cunning workman who was to superintend the adorning and beautifying of the building. This personage was Hiram Abiff of whom much has been said, and we shall refer to him again. King Solomon commenced the erection of this building some time in April in the year B. C. 1012.

Masonic tradition informs us that Hiram the king and Hiram the builder instructed king Solomon in all the details of the building, and that these three constituted the first three Grand Masters of the craft for this great building, and arranged the workmen in order, saw to the payment of their wages and maintained that which should insure a speedy and satisfactory completion of the work.

The general superintendence of the work was committed to Hiram Abiff, while to others were committed the oversight of the work in different parts of the building. These tradi-

tions of Free Masonry mark the permanent establishment of Free Masonry on a more permanent basis than it had been before that date; in fact it was the first great Masonic temple ever built that we have any account of in History.

Before that time Masonry had existed, we are inclined to believe but in a little different form although the principles were the same.

We are informed that the temple was completed one thousand years before the Christian Era. It was longer than seven years in building. The Bible further informs us that as soon as the temple was finished King Solomon made preparations for a solemn celebration of the completion of the work.

He directed the Ark to be brought from the king's house where it had been deposited by King David. We are informed that it was deposited in the most impressive manner in the Holy of Holies underneath the expanded wings of the chamber. This is particularly referred to in the most excellent Master's Degree.

We are further informed that when the temple was completed King Solomon caused all the heads of the tribes, the elders and chiefs of all Israel to assemble, and to bring the Ark up out of Zion. To the leaders was committed the care of the Tabernacle; they accordingly delivered the Ark of the Covenant to the priests who placed it in the center of the Holy of Holies.

CHAPTER XIII.

In the completion of the temple and its dedication we hear little more of Solomon as a Free Mason. He had palaces and other edifices built at Jerusalem for himself and others and we are informed by history that he had received as most excellent Masters those worthy Masons who had been employed in the building of that most magnificent temple.

Here ends the brightest and happiest days of King Solomon. His after life was clouded and checkered, the grand mind so full of wisdom and devotion to Jehovah.

We cannot comprehend how he could and did fall away so far as to consent and did aid and assist in building a temple devoted to Idolatry.

Alas for the perversity of the human mind. The Bible tells us he sorely repented. He summed up the value of earth's pleasures and allurements in these words. "Vanity of Vanities, all is Vanity." He tells us more forcibly that the wages of sin is death, and that God is not mocked, that whatsoever a man sows that he shall reap.

One or two other characters we desire to mention before leaving this great and magnificent temple, and one is Hiram Abiff; he was styled "Hiram The Builder" and sometimes the widow's son. He is spoken of in the seventh chapter of Kings. He was of the tribe of Naphtali. His father

was a manufacturer of Tyre, a worker in brass and he was filled with wisdom and understanding. At this time the artists and builders of Tyre were considered the most skilled in the world. He was overseer of all the work in the building of the temple in all its details.

The seven and one half years were now drawing to a close, the time required for the building and completion of the temple. The Fraternity was about to celebrate that sublime event, the completion of that magnificent building with the greatest joy; but alas their joy was turned to mourning on hearing of the death of their Grand Master, Hiram Abiff. This was a sad occurrence and his remains were buried near the temple by the Lodge with great solemnity, and this was shared in by King Solomon and Hiram of Tyre and they long mourned his death. One of the purest and best men of earth was Hiram, upright before God and man and of good repute among the world, and, no doubt, was taken to the Grand Lodge above where the Supreme Ruler of the Universe presides.

For the first time in history Free Masonry began to spread but from all that we can learn from profane and sacred history it was of short duration. The temple stood on Mount Moriah on the ridge known as Mount Zion. This is the property that King David purchased for the purpose of building the temple. For nearly thirty years it retained its splendor; then it fell into the hands of Shishak, King of Egypt, who spoiled and carried away its choicest treasure, and desecrated it by idolatrous worship.

Manassah, the son of Hezekiah, in line, set up an altar for the Host of Heaven. Nebuchadnezzar, King of Baby-

lon conquered the land, took Jerusalem and destroyed the temple carrying the inhabitants away to Babylon. Thus the magnificent temple fell and was no more. The inhabitants, after four hundred and seventy years were restored.

We are informed that the whole inclosure of this temple was more than half a mile in circumference.

Viewing the temple as a whole it must have presented a magnificent appearance. We leave this temple by saying, history informs us that King David collected more than Five Thousand Millions of dollars, and this, besides the amount expended by King Solomon; and eighty four thousand and six hundred men were engaged more than seven years in constructing this building, and as soon as it was completed it was solemnly dedicated to the Worship of God who accepted it by sending fire from Heaven to consume the sacrifices that were offered.

Leaving King Solomon and the two Hiram we trace Free Masonry down through the time from Seth, down through the line of the tribe of Juda until we come again to the rebuilding of the temple by King Herod, eighteen years B. C., and it is claimed by some historians that this last temple, in splendor and magnitude and cost was greater than the temple built by King Solomon.

This was the third temple that was erected. The first was built by Moses and was called a Tabernacle; the second was the much adored temple built by King Solomon which was revered and even worshiped by the Jews which has been referred to.

Now a brief description of the third or the one that ex-

isted when Christ the Savior of the world came, we hope will not be out of place.

We are informed that one thousand wagons were used one year in collecting material, and ten thousand men, skilled workmen were engaged and worked on this building for eighteen months, and this was only on the main building. In building the wings and annexes they were at work for eight years; and in building the approaches and all the buildings connected with this third temple they worked more than forty six years in completing this structure. It covered about the same ground that the temple built by Solomon did and was fashioned and finished on the same plan of the second but was built at Jerusalem and was called, by some the Temple of Josephus, and the temple of Jesus Christ, and of the Roman Titus.

It was in this temple that Jesus Christ performed his first Miracle. He turned the water into wine. "And when they wanted wine the mother of Jesus saith unto him, 'They have no wine.' Jesus saith unto her, 'Woman, what have I to do with thee? Mine hour is not yet come.' His mother said unto the servants, 'whatsoever he saith unto you, do it.' And they came and set their six water-pots of stone, after the manner of purifying of the Jews, containing two or three firkins a piece. Jesus saith unto them fill the water-pots with water and they filled them up to the brim, and he saith unto them 'draw out now and bear unto the Governor of the feast,' and they bore it.

"When the rulers of the feast had tasted the water that was made wine and knew not whence it was, but the servants knew who drew the water.

"The Governor of the feast called the Bridgroom and said unto him, 'every man at the beginning doth set forth good wine, and when men have well drank then there is that which is worse, but thou hast kept the good wine until now.'

"This beginning of miracles did Jesus in the place of Galilee and manifested forth his glory and his disciples believed on him.

"After this he went down to Capernaum, he and his mother and his brethren and his disciples, and they continued there not many days.

"And the Jew's passover was at hand, and Jesus went up to Jerusalem and found in the temple those that sold oxen sheep and doves, and the changers of money sitting in the temple; and when he had made a scourge of small cords he drove them all out of the temple and the sheep and the oxen, and poured out the changers' money and overthrew the tables. And he said unto them that sold doves take those things hence; make not my Father's house a house of merchandise. Then answered the Jews and said unto him, 'what sign shovest thou unto us showing that thou doest these things?' Jesus answered and said unto them, 'Destroy this temple and in three days I will raise it up.' Then said the Jews, 'Forty and six years was this temple in building and wilt thou raise it up in three days? But he spake of the temple of his body. (2nd chapter of St. John 7th verse, 23rd chapter of Luke.)" And as soon as he knew that he belonged unto Herod's jurisdiction he sent him to Herod who he himself was also at Jerusalem at that time. And when Herod saw Jesus he was exceedingly glad, for he was desirous to see him for a long

season, because he had heard many things of him and he hoped to have seen some miracle done by him.

“Then he questioned him in many words but he answered nothing. And the chief priest and scribes stood and vehemently accused him. And Herod with his men of war set him at nought and mocked him and arrayed him in a gorgeous robe and sent him again to Pilate.

“And there followed him a great many people and of women which also bewailed and lamented him. But Jesus turning unto them said, ‘Daughters of Jerusalem weep not for me but weep for yourselves and your children; for behold the days are coming in the which they shall say Blessed are the barren and the wombs that never bear, and the paps that never gave suck. Then shall they begin to say to the mountains, ‘fall on us,’ and to the hills, ‘cover us.’ (25th verse.) ‘And when they were come to a place called Calvary, there they crucified him, and the malefactors were on the right hand and the others on the left.’

“Then said Jesus, ‘Father forgive them for they know not what they do’ and they parted his raiment and cast lots. (44th verse.) And it was about the sixth hour and there was a darkness over all the earth.

“And the sun was darkened and the veil of the temple was rent in the midst.”

This the last temple or fourth, was destroyed and we are informed in a different chapter that Christ said in speaking of the temple, “There shall not be one stone left on another.”

We are informed by history that St. John was a Mason, and that St. John the Evangelist was also a Mason. Jesus Christ, himself taught the principles of Free Masonry to per-

fection as all Masons know, and specially is this true in the Higher Degrees.

“But,” says the reader, “you speak of four temples; How do you make this out?” The first temple or tabernacle was Noah’s Ark and was worshiped as such until Moses erected a tabernacle which they carried with them through all their journeys in the wilderness.

CHAPTER XIV.

Then there is the Grand Temple which Solomon built and which is now and has been in all ages since its construction, the most revered by Masons, and last the temple that was built by King Herod.

In these tabernacles or temples the ark of the covenant and Book of the Law were always kept and very carefully guarded and are so kept and guarded now.

This ends the building of Tabernacles and temples so far as we have learned by kings and rulers.

At this time there is a new order of things in the world. Old things have passed away and we understand by this that sacrifices, types and shadows are obsolete, and there is a new temple erected of which we shall speak fully when we come to speak of the object of Free Masonry.

"But," says the reader, "you are not telling us much about the spread and increase of Free Masonry." We admit that this is true and the reason why we have not done so is the fact that history, up to this date fails to inform us. We assure you, reader, that we have searched sacred and profane history to find out the increase and spread of Free Masonry and have been unable to do so. We now begin to trace Free Masonry on after the destruction of the temple of Herod, and we find an order of men calling themselves "Essenes." This,

Schaliger contends with much appearance of truth that the Essenes descended from the Kasidians who made such a conspicuous figure in the history of the Maccabees. The Kasidians were a religious fraternity or order of the Knight of the Temple of Jerusalem who bound themselves to adorn the porch of that great structure, and to protect it against its enemies and preserve it from decay.

This association was formed and composed of the greatest and best men of Israel, who were distinguished for their charitable and peaceful dispositions, and who always sought with great zeal to preserve purity among the order and to protect the temple from all enemies.

From these and other historical facts it appears that the Essenes were not only an ancient order but they originated from an association of Architects who were connected with the building of King Solomon's temple.

This order, history tells us, was not confined to the Holy Land. Like the Fraternity of the Dionysians and Free Masons it existed in all parts of the world and though the lodges in Judea were chiefly, if not wholly composed of Jews, yet the Essenes admitted into their order men of every religion and every rank in life. They preserved and adopted many of the Egyptians mysteries, and like the priests of their country, the Magi of Persia and Gymmosophists of India they united the study of moral with that of natural philosophy.

Although they were patronized by Herod in his day and respected by all men for their good conduct and morals, and the innocence of their order, they suffered severe persecutions from the Romans until their order was nearly abolished.

The fifteenth volume of the constitution of Free Masonry,

page 25, second book published in 1723, says they were abolished and uses this language "till the order was abolished about the middle of the fifth century, a period extremely fatal to the ancient institutions of Egypt, of Greece and of Rome," but we cannot agree with the writer. After examination of this order and its Ritual and history we prefer to agree with the Rev. M. F. Cary, and we quote from him in his work on Free Masonry in all ages. p. 236-7.

"There must have existed in Palestine a society or association which preserved the land-marks of the order." The reply is, yes, we can point to such—the Essenes when we come to trace their history we find a remarkable coincidence in the nature, object and ceremonies of the two institutions.

Jewish philosophers, heathen writers and christian historians mention this peculiar and interesting people.

We know from sacred history that when our Lord Jesus Christ made his appearance in Judea, there then existed three prominent religious sects, namely, the Pharisees, the Sadducees and the Essenes.

The precise period in which this last named order of Judaism first developed itself is not definitely known. Three writers mention certain facts in connection with its appearance. These are Philo, Josephus and Pliny.

Philo says it was instituted by Moses. Pliny says, "Toward the west of the Dead Sea are the Essenes. They are a historical society, miraculous beyond all others throughout the whole earth. They live without women, without any money and in the company of Palm trees. Their ranks are duly made up of the company of the multitudes who resort to them, being weary of life.

"Thus it is that through a thousand ages and probably more, incredible to relate these people prolong its existence without any one being born among them, so fruitful to them are the weary lives of others."

Josephus, speaking in general terms of them says that they existed ever since the time of the fathers. All these statements show that secret societies existed from a very remote period of antiquity.

We shall show that this was a secret society. It is thought by some writers that they were not a distinct Jewish sect, that they never completely severed themselves from the rest of the community; that they were simply an order of Judaism; in fact that they held ultra-Pharasaical doctrines and usages; that they were the same as the Casidians. If this is so then this is a feature in which they closely resemble Free Masons.

There is, however, a fundamental distinction between them. Free Masonry adapts a universal tolerance of all religions while it is itself Christian; but the Essenes were wholly Jewish in doctrine, usage and scope, and confined its membership exclusively to Jews.

The Jewish historian, Josephus speaks definitely of them as existing in the days of the Maccabees. It is believed that Christ, while on earth, was a member of this Fraternity. The idea, however, is purely inferential.

We have made mention of them as far down as 400 A. D. Euphramius, Bishop of Constantia and Metropoliian of Cyprus who was born in Palestine early in the fourth century, and died in the year 402 A. D., alludes several times to them in his celebrated work against the heretics. At the establish-

ment of Christianity they appear to be among the earliest who embraced its faith.

The Essenes were very strict in their observance of the Mosaic law of purity. They regarded the written law of God with the utmost veneration.

Their highest aim in life was to become the temples of the Holy Ghost when they could prophesy, perform miracles, effect cures and like Elias, be the forerunner of the Messiah. This was regarded as the last stage of perfection which only could be reached by gradual growth in Holiness, through strict observance of the law.

They abstained from using oaths, because they regarded the invocation in swearing of anything which represents God's glory a desecration.

According to tradition there were four degrees of Purity. First, the ordinary purity required of every worshiper in the temple. Second, the higher degrees of purity required of every one who would eat of the leaven offering. Third, the still higher degree of purity required of those who partook of the sacrifices. Fourth, the degree of purity required of those who sprinkle the water absolving from sin.

We are informed that the first of these was obligatory, the rest voluntary. They were communists and kept their goods all together and were supplied from the same treasury; hence there was no distinction of rich and poor among them.

The only difference of rank among them was the degree of the order they attained. They lived peacefully with those they came in contact with.

Slavery and war was abhorred by them. They were gov-

erned by the President of their own choice and all participated in his election.

A member, after due trial for anything prohibited by their rules and regulations might be court-martialed and expelled or excommunicated.

They were the most peculiar sect of people that we have any account of. They held no communication with those outside of their own community and were therefore compelled to raise and procure all of their own supplies.

They arose before sun rise and never talked about anything worldly before they assembled and held prayer.

Some attempted to heal the sick and followed this for an occupation, others instructed the young and those less informed, but all of them devoted certain hours to studying the mysteries of nature and of Religion and Astronomy. They strenuously observed the Sabbath. Ten persons constituted a legal number to hold divine service.

They had no ordained minister and the distinctive orders of the Brotherhood as well as the Mysteries connected the truths of their order and the Angelic worlds and were the prominent topics of the Sabbath day's instructions.

They studied the scriptures and relied specially on the promises of God. They claimed to be a Holy Brotherhood and engaged in the works of mercy and charity.

They curbed or subdued their anger, they were faithful; they allowed none of their members to traduce or malign any ones character. They claimed and seemed to be ministers of peace.

The applicant before admission to the Fraternity received

a copy of the rules of the order, and was presented with a spade, a white apron and a rake.

When the candidate reached the highest degree called the disciple or companion—which same name we have at this time in the higher degrees of Free Masonry—he was bound by a solemn obligation to love God, to be just to all men, to practice charity, to maintain truth and to conceal the secrets of the society and the mysteries of the Tetragramaton, and the other names of God that they claimed to be known by.

They were truly a remarkably zealous and strange people. The world up to that time had not produced such a sect or class of people and some writers claim that they exist at the present time. We, from history, are not prepared to confirm or disprove this.

To follow them further; they manifested an intense earnestness to serve God and to reach that purity and holiness after which they aspired. Their absolute confidence in God and resignation to the will of providence, their uniformly holy and unselfish life, their unbounded virtue, and utter contempt for worldly form and riches, their industry, temperance, modesty and simplicity of life, their contentment of life and cheerfulness of disposition, their love of order, and abhorrence of even the semblance of falsehood, their benevolence and philanthropy, their love for their brethren and their living in peace with all men, their tender regard for children and reverence for, and anxious care of the aged, their attendance on the sick and readiness to relieve the distressed, their humility and magnanimity, their firmness of character, and power to subdue their passions, their heroic endurance under the most agonizing sufferings for righteousness sake, and their cheer-

fully looking forward to death as releasing their mortal souls from the bonds of the body to be forever in a state of bliss with their creator ; all this makes them a wonderful people.

In reading history we fail to find a parallel in the history of the world.

Like the Free Masons of the present time they instruct their newly made members in the principles and knowledge of the order. No women are admitted among them. They had particular signs for recognizing each other which bear a striking resemblance to those of Free Masonry at this time.

They had colleges or places of retirement where they contemplated and managed the affairs of the society. Treasurers were appointed in every town to relieve the wants of strangers.

We have examined the monitor or Ritual of the Essenes and have no hesitancy in saying that their work, their forms and ceremonies are the same as that of Free Masons. We do not want to be understood as saying that the language and obligations are precisely the same as the work of this present time. In fact the work in the different states vary, and in all jurisdictions that we have visited the work differs.

Morris, and others in their history of Free Masonry are of the opinion that the similiarity between the Masonic and Essenes system is owing to the fact that they must have a common origin. He classes them with the Casidians, who were connected with the building of Solomon's temple. The Casidians certainly existed, but we do not know that they were a class of architects. It is thought they were a Jewish sect who held the temple in special honor. Certainly there was a similar spirit of Brotherhood but there was not that

inherent principle which prevailed in all ages of the civilized world, the inherent principles of which, as the results of any Fraternity, all the members of which are engaged in the same pursuit and assenting to the same religious creed, brotherly love, charity and that secrecy which gives them their exclusiveness.

CHAPTER XV.

In tracing the history of Fraternities they have nearly the same principles that Free Masons have. We find an organization known in history as the Culdees. Some controversy exists among historians and writers as to whom the word should be applied. Should it be used only in reference to the followers of St. Calumnia? We find from history that when Augustine the monk, with his associates came to England in the commencement of the sixth century for the purpose of converting the nations to christianity that he found already a British church existing. They had their priests and followers. They were distinguished both for their purity of life and doctrine. They were called Culdees, a name which means worshipers of God, as defined by some.

Others claim that the word was originated by Gauls, or in Galic language, Culdish, a secluded corner, alluding to a retired life.

It is claimed that they came with the Roman Legions to Brittain, and that they were in some way connected with the Roman colleges.

It is claimed that they came from the Island of Iona in about the year 600 A. D. Dr. Rees denies that they were a peculiar people or that they were a distinct body in the church,

but that the word Culdee was a distinct form applied to them as denoting their ascetism.

It is true that after the lapse of centuries they are mentioned in connection with churches which St. Columba and his disciples had founded.

It is only when the Calumbian monks had been expelled from what was known as the Kingdoms of the Picts, that we find the term used. The name is unknown in the works of Bide and other writers that wrote on this subject. In this connection we must remember that it is not because a name does not occur that a name does not exist.

It is not because the names Culdees is not found mentioned before the year 800 A. D. that Culdees did not exist. There was no special necessity for it. Whilst the Celtic monks alone existed in the country there was no need of a special name to distinguish them. Whatever opinion may be held as to the derivation of the word and its use for the first time, it can be traced to the year 1526.

After some future consideration of this sect of people and investigation by other writers which we will refer to before we close this subject, Casey closes with the following; "Others, however, think that the Culdees had organized within themselves and as a part of their social system and corporations of builders, and that they exercised the architectual art in the construction of many sacred edifices in Scotland, Ireland and Wales, and even in other countries in Northern Europe. It is also claimed, as we have said that the York constitutions of the Tenth century were derived from them.

Masonic writers also claim that between these Apostatic

Christians and the early Masonry of Scotland and Ireland there was a close connection.

Mackey, in his Dictionary on Free Masonry, p. 199, says they were a very select people, honest and upright, and they were persecuted.

They occupied Scotland, Ireland and Wales and that they existed until about the sixth century, when their history ceased to exist.

History on this question differs. Of the Essenes much has been said and written by many authors and historians.

McCoy's Dictionary on Free Masonry p. 97, says, they were compelled to live a temperate and charitable life in many respects. They were required to make many sacrifices. Mackey, in his dictionary on Masonry on page 260, in reference to the Essenes he says. "There were three classes or sects of the Jews when Jesus Christ was born. That they were known as the Pharasees, Sadducees and Essenes, and that it is generally believed that Christ belonged to the Essenes, and they gave as a reason that in all the writings and sayings of Jesus Christ, he never said anything against the Essenes, and that in their laws and customs as referred to by many writers and as they appear of record at this time many of the principles and sayings of Christ are contained in their law.

They were quite numerous at the time when Christ was on earth; and we again assert that their ceremonies were nearly the same as Free Masonry of to-day. But up to this date we have been unable to give the numbers of the Fraternities of the world or even to approximate the number.

We have spent more time in tracing Free Masonry from Enoch down through its meanderings than we have in finding

out the number during the different ages of the world's history; or we should say that we have been unable to find out the number, although we have searched diligently.

During the dark ages Free Masonry is hard to trace but it survived in a peculiar way. On p. 32, 2nd book 15th volume of the constitution of Free Masonry we find the following and quote, "Science was in these days synonymous with heresy and had any bold and enlightened man entered on investigation and published his discoveries to the world he would have been regarded as a magician by the vulgar, and punished as a heretic by the church of Rome.

These remarks may be exemplified and confirmed by an appropriate instance of the enterprising spirit of the Romish church, even in the sixteenth century, when learning had made considerable advancement in Europe.

The celebrated Baptist, Porter, having, like the sage of Samos, traveled into distant countries for scientific information, returned to his native home and established a society which he denominated the Academy of Secrets. He communicated the information which he had collected to the members of this association, who in their turn imparted it to their companions the knowledge which they had individually obtained; but this little fraternity advancing in respectability and science soon trembled under the rod of Ecclesiastical oppression, and experienced in its dissolution, that the Romish hierarchy was determined to check the order of investigation and compel this people to adopt their own habits of ignorance and superstition.

How, then could Free Masonry flourish, when the minds of men had such an unfortunate propensity to monkish retire-

ment, and when every scientific secret association was over-awed and persecuted by the Rulers of Europe.

But though the political and intellectual conditions of society were unfavorable to the progress of Free Masonry, and though the secret associations of the ancients were dissolved in the fifth century by the command of the Roman Emperor, yet there are many reasons for believing that the ancient mysteries were observed in private, long after their public abolition by these enemies of Christianity who were still attached to the religion of their fathers. Some authors even inform us that this was actually the case, and that the Grecian rites existed in the eighth century and were never completely abolished. These considerations enable us to connect the heathen mysteries with that traveling association of architects which appeared during the dark ages under the special authority of the Seer of Rome.

The insatiable desire for external finery and gaudy ceremonies, which was displayed by the Catholic priest in the exercise of their religion, introduced a corresponding desire for splendid monasteries and magnificent cathedrals; but as the demand of these buildings were urgent and continually increasing it was with great difficulty that artificers could be procured, even for the erection of such pious works.

In order to encourage the profession of architecture, the Bishops of Rome, and the other potentates of Europe, conferred on the fraternity of Free Masonry, the most important privileges, and allowed them to be governed by laws, customs and ceremonies peculiar to themselves, the association was composed of men of all nations, of Italian, Greek, French, German and Flemish artists, who were denominated Free

Masons, and who ranging from one country to another erected those elegant churches and cathedrals which, though they once gratified the pride and sheltered the rites of a corrupted priesthood now excite the notice of antiquarians and administer to the grandeur of kingdoms.

The government of this association was regular and they lived in huts. Every tenth man was called a warden and overlooked those under his charge, and those persons who were not members of this order were not permitted to engage in those buildings which Free Masons alone had a right to build.

It may seem strange and perhaps inconsistent with what we have already said, that the fraternity of Free Masons should have been sanctioned, and even protected by the Bishops of Rome.

Secret societies are indeed always a terror to temporal and spiritual tyranny, but the Church of Rome, instead of approving of the principles of Free Masonry by the encouragement and patronage which they gave to architecture, only employed them as instruments to gratify their vanity and ambition; for in after ages when Masons were more numerous and the demand for religious structures less urgent than before, the Bishops of Rome deprived the fraternity of the very privileges they had conferred on them without solicitation, and persecuted with unrelenting rage the very men whom they had voluntarily taken into favor and who had contributed to the grandeur of their ecclesiastical establishments.

Wherever the Catholic religion was taught, the meetings of Free Masons were sanctified and patronized; the principles of the order were even imported into Scotland where they continued for many ages in their primitive simplicity long after they had been extinguished in the continental kingdoms.

CHAPTER XVI.

In this manner Scotland became the center from which these principles again issued to eliminate, not only nations on the continent but every civilized portion of the habitable world.

Without following it further we now will commence to give dates when history confirms its spread into the following countries.

Great Britain, in the year 1717, or we should say, the Grand Lodge was organized at that time. The first lodge was organized in America, in 1730 at Boston, Mass.; and from Great Britain to India in 1729. In 1730 a grand lodge was organized in Ireland. In 1731 Masonry was introduced and established in Germany; and in 1736 provincial Grand Masters were appointed for Russia and Andalusia; also into Africa, Upper Saxony. Grand Lodges were established in France, Belgium, Netherlands, Denmark, Sweden, Norway, Prussia, Saxony, Hamburg, Switzerland, Italy, Portugal, South America, British Columbia, China, Polynesia, Argentine, New Zealand, Greenland and Iceland. In fact all civilized nations in the world except Australia, Poland. Some claim Russia and Spain; and Masonry in the last mentioned countries are prohibited by an order from the Pope. Catholics are prohibited from becoming Free Masons. There are

protestants in all those countries and some of them are Masons true and tried and even the Pope has not been able to enforce his Bull or order and his members are breaking the iron bands of Tryanny and oppression, and the daylight of freedom has begun to pierce and invade the benighted kingdom of the Pope.

Free Masonry began to spread or increase about the year A. D. 1650; up to that date it had existed in different countries and had increased at times but it was not general.

In 1723 the thirty volumes, known as the constitution of Free Masonry was published giving its history in all ages to that date, and for a more general and comprehensive history of the Fraternity which so far as we have been able to examine it, is the most reliable and painstaking history that has been written and published.

From 1723 up to the present date the increase or spread is wonderful. In the United States alone we number over one million. In the rest of the world, for it is world wide from the very best information we can get, it is safe to say there is twenty million, making a grand total of twenty one million true and tried men, all believing firmly in the bible and the universal Fatherhood of God and the Brotherhood of man.

All its types, symbols and teachings are contained in the Bible.

"Book divine, Precious Treasure, thou art mine."

May its followers cover the earth as the waters cover the deep.

Thus ends the second proposition of this book, written Jan. 31, 1902, San Francisco, Calif.

Go, mystic and ancient tie,
 From ocean to ocean wave,
 Until Brother shall meet Brother in the sweet bye and
 bye,
 After these bodies have mouldered to dust in this
 earthly grave.

From Greenland's icy mountain,
 From India's coral strand,
 Where Afric's sunny fountains
 Roll down their golden sand.

From many an ancient river,
 From many a palmy plain,
 They call us to deliver
 Their land from Error's chain.

What though the spicy breezes
 Blow soft o'er Ceylon's Isle,
 Where every prospect pleases,
 And only man is vile.

In vain with lavish kindness
 The gifts of God are strewn;
 The heathen in his blindness
 Bows down to wood and stone.

Shall we, whose souls are lighted
 With wisdom from on high—
 Shall we to men benighted
 The lamp of life deny?

Salvation! Oh, Salvation!
 The joyful sound proclaim
 'Til earth's remotest nations
 Have heard Jehovah and Messiah's name.

Waft, waft, ye winds, his story,
 And, you, ye waters, roll,
 'Till like a sea of glory
 It spreads from Pole to Pole.

'Til o'er our ransomed nation,
 The Lamb for sinners slain—
 Redeemer, King, Creator,
 In bliss returns to reign.

The Object of Free Masonry.

CHAPTER XVII.

The third or last subject is the object of Free Masonry. We hope to be able to give some thoughts on this proposition that will be worth reading; that will make the object of Free Masonry plain, and that it may impress the reader of the importance in complying with it in spirit and in truth.

What is the ultimate object of Free Masonry? In answer, we say it is to make its votaries better men; wiser men; consequently happier. Is this statement correct? We assert that it is without fear of successful contradiction.

To make a man better presupposes that he is not as good as he ought to be; that he is seeking after light; something that will assist him to lift himself up out of the mire and clay and place himself on a rock—a rock of information. Is that all? We answer, no. Then what kind of a rock will make him better? We say the Rock of Ages; the Rock of Christ Jesus.

The stone which the builders rejected which became the head stone of the corner—the little white stone—and in it was a new name written.

Can a man make himself better? We say no. Nothing but the power of God can make a man better. A man can do nothing within himself and if a man can do nothing, a collection of men can do no more. Why does Free Masonry

use the term to make its votaries better? In what sense is the term used? We answer that it is used in the sense that the word "better" is used in the Bible, and we say so without fear of successful contradiction; for the reason that Free Masonry is founded on the Bible and all its teachings are taken from the Bible; its principles are all taken from the Bible; its types, symbols, and tenents are all contained in the Bible.

The man that originated it was a servant of God and did not see death but was translated to Heaven. All its advocates, in ancient times were holy men. Then the word "better" as used in Free Masonry means that its members should be born again, not of the world nor of the flesh, but of the spirit. It means that the spirit of Christ should bear witness with his spirit that he is a child of God, a joint heir of Jesus Christ, the Redeemer of Man; the Saviour of the world; who said, "In my father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you that where I am ye may be also."

We know that the proud unyielding disposition and the natural spirit of man is not willing to admit this; but my dear reader, what can you or any other person do within yourself; you are here in this world of disappointments and sorrow; now be honest with yourself and with me; and admit that you can do nothing within yourself to make yourself better in the sense in which the word "better" is used in Free Masonry. For the carnal mind is not subject to the Law of God nor can it be. "Ye must be born again."

We here insert a poem which we think appropriate.

O, why should the spirit of mortal be proud?
Like a swift fleeting meteor, a fast flying cloud,
A flash of the lightning, a break of the wave,
He passes from life to his rest in the grave.

The leaves of the oak and willow shall fade—
Be scattered around and together be laid.
And the young and the old, and the low and the high,
Shall wither to dust and together shall lie.

The infant the mother attended and loved,
The mother that infant's affection who proved,
The husband that mother and infant who blessed,
Each, all, are away to the dwellings of rest.

The maid, on whose cheek, on whose brow, in whose eye
Shone beauty and pleasure—her triumphs are by.
And the memory of those who loved her and praised,
Are alike from the minds of the living erased.

The hand of the king that the scepter hath borne,
The brow of the priest, that the mitre hath worn,
The eye of the sage and the heart of the brave
Are hidden and lost in the depths of the grave.

The peasant whose lot was to sow and to reap—
The herdsman who climbed with his goats up the steep—
The beggar who wandered in search of his bread
Have faded away like the grass that we tread.

The saint that enjoyed the communion of Heaven—
The sinner who dared to remain unforgiven—
The wise and the foolish, the guilty and just,
Have quietly mingled their bones in the dust.

So the multitude goes like the flower or the weed
That withers away to let others succeed.
So the multitude comes—even those we behold,
To repeat every tale that has often been told.

For we are the same our fathers have been,
We see the same sights our fathers have seen,
We drink the same stream, we view the same sun,
And run the same course our fathers have run.

The thoughts we are thinking our fathers would think,
From the death we are shrinking our fathers would shrink.
To the life we are clinging they also would cling,
But it speeds from us all like a bird on the wing.

They loved, but the story we cannot unfold;
They scorned, but the heart of the haughty is cold.
They grieved, but no word from their slumber will come;
They joyed, but the tongue of their gladness is dumb.

They died—aye, they died and we things that are now—
That walk on the turf that lies o'er their brow,
And make in their dwelling a transient abode—
Meet the things that they met on their pilgrimage road.

Yea, Hope and Despondency, Pleasure and Pain
Are mingling together in sunshine and rain.
And the smile and the tear, the song and the dirge
Still follow each other like surge upon surge.

'Tis the wink of an eye, 'tis the draught of a breath
From the blossom of health to the paleness of death.
From the gilded salon to the bier and the shroud.
Oh, why should the spirit of mortal be proud.

(Abraham Lincoln's favorite poem, written by Wm. Knox, a Scotchman.)

Is Free Masonry a religion? If so what does it claim?
Dr. Oliver described it as a system of Morality by the practice
of which its members may advance their spiritual interests
and wants by the theological ladder from the lodge on earth
to the lodge in Heaven.

Cary asserts in one place that it is but the Handmaid of

religion, although it largely and effectually illustrates one great branch of it.

In the English lectures it is described thus. "Free Masonry is a beautiful system of morality, veiled in Allegory and illustrated by symbols."

Dr. Mackey, to use his own words gives a more comprehensive and exact definition of it when he describes it as a science which is engaged in the search after divine truth and which employs symbolism as its mode of teaching. We think that Mackey is good authority on Free Masonry, but we think that Free Masonry goes further. We admit that it takes in all religious sects and the Jews and the Gentiles. It is, however, not confined entirely to religious sects. One particular thing is required of all applicants, and that is, faith in God, trust in God. No Infidel can be made a Mason; nor is an applicant required to belong to any church, but he is required to believe in the principles and teachings contained in the Bible, for he is informed in the beginning that the Bible is our guide, is our light, and that its teachings are true.

We assert then, that the principles upon which rests Free Masonry are assuredly religious. It embraces all the leading features of religion.

To say that it is not a religious institution would be to deny its fundamental principles. It was founded by religious persons, nourished and cherished by religious persons and it is to its permanent religious character that it owes its development.

Hence any effort to separate Free Masonry from religion would destroy the fundamental principles of the order.

What do we understand by religion? Lexicographers

tell us that religion consists in a belief in the existence and perfection of God. In a revelation of his will to man. Paul says that true and undefiled religion consists in visiting the sick and those in distress, and in assisting the widows and orphans and in keeping yourself unspotted from the world. It means accountability to God, and that man is responsible to God, and that he must love his neighbor as he does himself; and that he must love his enemies.

More generally speaking, religion is defined by some to be any system of faith or worship. In this sense, of course it includes pagans and Mohammedans, as well as Christians.

There are many different systems of religion. The revelation of good will to man is called the spiritual, moral and Masonic trestle board of every Mason. By these he is to erect a spiritual temple to life eternal in that mansion that God has prepared for all those who love and serve him.

The voice of the grand Architect of Heaven speaks to us through and by the symbolism of every ceremony, every type and every precept taught in the Bible.

We desire now to furnish the quotations used in the Bible as they refer to the word *better*. Samuel, 15th and 22nd verse "And Samuel said hath the Lord as great delight in burnt offering and sacrifices as in obeying the voice of the Lord? Behold, to obey is *better* than sacrifice, and to hearken than the blood of rams." 1st Kings, chapter 19, verse 4. "But he himself went a day's journey into the wilderness and came and sat down under a juniper tree. and requested for himself that he might die; and said, "it is enough now, Oh, Lord, take away my life, for I am not *better* than my fathers.'"

Psalms, 63rd chapter, 5th verse: "Because thy loving

kindness is *better* than life, my lips shall praise thee." Ecclesiastics, 4th chapter 9th verse. "Two are *better* than one because they have a good reward for their labors."

Solomon, 7th chapter, 10th verse: "Sayest thou, what is the cause that the former days were *better* than these; for thou dost not enquire wisely concerning this." Matthew, 12th chapter, 12th verse. "How much then is a man *better* than a sheep? Wherefore is it lawful to do well on the Sabbath days." Luke, 5th chapter, 39th verse. "No man also having drank old wine straightway desireth new, for he saith the old is *better*." Phil., 2nd chapter 3rd verse. "Let nothing be done through strife or wrangling, but in lowliness of mind let each esteem others *better* than himself." Heb. 1st. chapter and 4th verse. "Being made so much *better* than the angles as he hath by inheritance obtained a more excellent name than they also." 11th chapter 16th verse. "But now they desire a *better* country, that is an Heavenly; wherefore God is not ashamed to be called their God, for he hath prepared for them a city." "By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only begotten son." 2nd chapter and 21st verse "For it had been *better* for them not to have known the way of righteousness than after they had known it to be a lesson from the Heavenly commandment delivered unto them." 2nd chapter of Ecc., 24th verse. "There is nothing *better* for a man than he should eat and drink and that he should make his soul enjoy good in his hour. This also I saw that it was from the hand of God." 26th verse. "For God giveth to a man that which is good in his sight, wisdom and knowledge and joy, but to the sinner he giveth travail to gather and to heap up

that he may give to him that is good before God." Jonah 4th chapter, 3rd verse. "Therefore now, Oh Lord, take, I beseech thee, my life from me for it is *better* for me to die than to live." 5th verse added. "Then said the Lord, 'Doeſt thou well to be angry?'" * * *

We have given all the Bible quotations for the purpose of commenting on them, that we might get the light in which the word "better" is used; and to try and get at the true sense in which the writer in the Bible uses the word and after reading and thinking over the use of the word I am of the opinion that the word is used in the sense that, man is prepared for the kingdom of Heaven; that his mind is in a condition, and trying to divest itself of those evil intentions that pertain to this world. In other words, that it means to divest your conscience of the superfluities of life, thus preparing the body for that spiritual kingdom, that house not made with hands, eternal in the Heavens; for the sacred historian says "to be carnally minded is death, but to be spiritually minded is life everlasting through our Lord Jesus Christ."

"Better man," from all sources honestly interpreted, means as the word is used by Masons, that it makes a man not only better morally, but that it makes him better spiritually, that man is conceived in sin and brought forth in iniquity, is now admitted by all except infidels and Atheists.

As we have heretofore stated, parties that do not possess that belief cannot be made a Mason.

On a full investigation of the phrase "better man" in connection with this subject, it means that its votaries should not only believe the Bible to be true but should comply with its precepts and teachings—"Ye must be born again."

We are told that "The wind bloweth where it listeth and ye hear the sound thereof but cannot tell from whence it came and whither it goeth" and so is every one that is born of God.

The candidate for Free Masonry is in the dark and in that state remains until he receives the light of the truth as the same is imparted to him.

Darkness is too, and may be considered as a symbol of death, and the imparting of light as a symbol of the glory of the Eternal vision of life everlasting.

DEATH: Many nations among which are the Scandinavians, describe death in their Eddas in the gloomiest manner imaginable. The heathen believed in annihilation. The ancient mysteries of Free Masonry were based on the doctrine of the immortality of the soul.

The Masonic teachings of this generation points to it as the gate to which entrance into immortal life is obtained and specially is this so in the higher degrees. The masonic and the minister's idea, or we would say this applies to all christians, their idea of death is in meeting it with no gloomy forbodings. They represent it as a sleep from which there is an awakening into higher and better life than this; where they, with the redeemed of God, the Son, with the spirits of all just men made perfect, shall walk the Gold Paved Streets of the New Jerusalem forever, where the Grand Master of the universe shall preside forever. "The maid is not dead but sleepeth." Our friend Lazarus is not dead but sleepeth.

The teachings and philosophy of the third degree is to teach and it does teach the resurrection of the body and eternal life. Life here, is the time to prepare for that higher and better life, to be a better man means all this. It means that

when life closes here it opens upon a newer and better and higher one; it means to be forever with God.

Oh, for a thousand tongues to sing
Our great Redeemer's praise;
The glories of our God and King,
The triumph of his praise.

Be not deceived, My Brethren, God is not mocked, for whatsoever a man sows that shall he reap. If he sows to the flesh, he shall of the flesh reap corruption but if he sows to the spirit he shall of the spirit reap life everlasting.

Which do you prefer, my reader, choose you this day which you will serve. "Man that is born of woman is of few days and full of trouble. He cometh forth as a flower and is cut down." *A better man.*

"Remember now thy creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, 'I have no pleasure in them.'" "While the light of the sun, moon and stars be not darkened nor the clouds return after the rain; In the day when the keeper of the house shall tremble and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows shall be darkened."

"And the doors shall be shut in the streets when the sound of the grinding is low, and he shall rise up at the voice of the bird and all the daughters of music shall be brought low. Also when they shall be affraid of that which is high and fears shall be in the way, and the almond tree shall flourish and the grass-hopper shall be a burden and desire shall fail because man goeth to his long home, and the mourning goes about the streets.

“Or ever the silver cord be loosed or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel broken at the cistern, then shall the dust return to the earth as it was and the spirit shall return unto God, who gave it. Vanity of vanities, saith the preacher, all is vanity.” And, moreover, because the preacher was wise he still taught the people knowledge. Yea, he gave good heed and sought out and set in order many promises. The preacher sought to find out acceptable words; and that which was written was upright even words of truth. The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd; and further, by these my son, be admonished of making many books, there is no end and much study is a weariness of the flesh.

Let us hear the conclusion of the whole matter; fear God and keep his commandments for this is the whole duty of man. For God shall bring every work unto judgment with every secret thing whether it be good or whether it be evil.” 12th chapter of Ecc.

We have already said that the fundamental principles of Free Masonry are belief in one God, the Supreme Redemption of the body. It is based likewise, on the broadest principles of toleration and the recognition of the glorious truth of the universal brotherhood of man; founded on the Eternal truth of the fatherhood of God.

It is opposed to tyranny in any form in church and state. It discountenances vice and exalts and emphasizes virtue. It is universally apparent in its extending benefits to men of all nationalities and religions and includes in its grand design for good, the family society, the nation and the race at large.

It is a system of symbolism and its symbols teach the purest and highest truths. It is engaged in erecting a temple, the temple of HUMANITY and which it seeks to elevate in its entire body, soul and spirit.

CHAPTER XVIII.

In this it recognizes the great truth that he builds in vain who does not acknowledge and invoke the aid of him who is the Grand Architect.

In its teachings it employes the facts of nature and history with a grandeur and yet a simplicity which is truly striking. Its mission and its duty is to show that the essence of love is self sacrifice, and to this end it inculcates tenderness in ministrations, inspires enobling aspirations, intensifies loyalty in friendship, and stimulates truth and honor in all the relations of life. It makes and deepens the sentiment of good will to all mankind.

That all this is practical is evidenced by the existence of the splendid actual charities it maintains for the aged, the widow, and the orphan; and it is further evidenced by the sympathy, care and help given to the poor and the needy. All this and much more deservedly wins utterance of commendation even from those that are not of the craft.

Universal benevolence is the tenets of Free Masonry in contrast to the frigid, sordid selfishness which debases the nobler traits of man's character.

It places prominently in its beautiful Ritual, impressive ceremonies and far-reaching philosophy, the unfathomable, inexhaustive love of God.

As the fraternity of Free Masonry is conceded to be the most ancient of all the fraternities now in the world, so there is now none existing which teaches such sublime morality.

In this some writers claim that it is the hand-maid of religion; but we claim, viewed as it should be it is religion.

Intemperance, immorality, disloyalty to citizenship, irreverence toward sacred things, impiety and profanity, are wholly opposed to the spirit and teachings of Free Masonry; and that contemptible, cowardly and unmanly habit of backbiting and vilifying the character of the absent is in the strongest manner condemned by the express teaching of the fraternity.

Such as slander and libel in every shape is condemned and prohibited by Masonic law, and is repugnant to the whole spirit of Free Masonry, and no good Brother that has conceived the true meaning and intent of the principles of Masonry will engage in any of the practices that are prohibited by Masonic law and its teachings.

Instead of the above things mentioned it inculcates that beautiful spirit of charity which while it does not condone nor palliate vice, yet covers a multitude of sins.

The Golden rule of the Savior. "Do unto others as you would wish they should do unto you" is made prominent in the whole teaching of the craft, and the maxims of mental duty and obligations which man owes to his fellowmen is emphatically inculcated.

Is it any wonder then, in view of these facts that the institution should reckon among its hosts the pious, the religious, the philanthropist, the patriot, the warrior, the priest, the philosopher, the divine, the mechanic, the artist, and men

of all grades in life, who prize virtue, stimulate progress and civilization and cherish true liberty.

To be a better man then tried by the above rule means something; it means to the true Master Mason, you may have all this world; I seek a city, a temple whose builder and maker is God.

We asserted that the real object of Free Masonry was to make its votaries better, wiser and consequently happier men. We have only considered the word *better*, and will now take up the word *wiser*.

The word *wiser* in the general acceptance of the term, means to gain more knowledge about the things of this life, about the topics that pertain to the world's history; the principles and laws that govern the various nations of earth; history, politics, arts and sciences; but what does the word "wiser" mean when applied to Ancient Craft Masonry? We take the position that the word "wiser" or "wisdom" as the same words are used in the bible—that they have the same meaning when used in Free Masonry, and if you ask us why we contend for this construction of the word, we say that Free Masonry, is taken from the Bible, founded on the Bible; all its land marks, types, symbols and ceremonies are contained in the Bible. Destroy the Bible and you destroy the great light of Masonry; destroy the Bible and you cannot congregate nor open a lodge of Free Masons. Destroy the Bible and you destroy its history and the account of its great temples. Destroy the Bible and you destroy the Book of the Law, and Free Masonry must cease to exist.

We shall then find out what the word "wisdom" means as the same is used in the Book of the Law. Exodus, 21st

chapter, 3rd and 4th verse. "And I have filled him with the spirit of God in wisdom and in understanding and in all knowledge, and in all manner of workmanship to devise cunning work; to work in gold and in silver and in brass." 5-6-7, "and in cutting of stones to set them, and carving of timber to work in all manner of workmanship, and, behold, I have given with him, Aholiab, the son of Ahisamach, of the tribe of Dan. And in the hearts of all that are wise hearted I have put wisdom that they may make all that I have commanded them; the tabernacle of the congregation and the ark of the testimony and the many seats that are thereupon and all the furniture of the tabernacle." Kings, 2nd chapter, 3rd verse. "Behold, I have done according to thy words; Lo I have given thee a wise and understanding heart so there were none like thee, before thee neither after thee shall any arise like unto thee." 2nd chapter, 29th verse. "And God gave Solomon wisdom and understanding exceedingly much, and largeness of heart, even as the sand on the sea-shore." Chronicles, 22nd chapter 12th verse. "Only the Lord give thee wisdom and understanding, and give charge concerning Israel, that thou mayest keep the law of the Lord thy God." 2nd Chronicles, 1st chapter, 10th verse. "Give me now wisdom and knowledge that I may go out and come in before this people; for who can judge this thy people, that are so great." Ezra, 7th chapter, 25th verse. "And thou, Ezra, after the wisdom of thy God, that is in thy hand, set magistrates and judges which may judge all the people that are beyond the river, and all such as know the Laws of God, and teach ye them that know them not."

Prov. 2nd chapter, 6th verse. "For the Lord giveth wis-

dom, out of his mouth cometh knowledge and understanding." 2nd chapter, 26th verse. "For God giveth to man that which is good in his sight wisdom and knowledge and joy; travail together and to heap up that he may give to him that is good before God. This is also vanity and vexation of spirit." Daniel, 2nd chapter and 20th verse. "Daniel answered and said blessed be the name of God forever and ever, for by wisdom and might are his acts." 6th chapter 10th verse. "And they were notable to resist the spirit and the wisdom by which he spake." Acts 7th chapter, 10th verse. "And delivered him out of all his afflictions and gave favor and wisdom in the sight of Pharaoh, King of Egypt, and he made him Governor over Egypt and all his house." 2nd Peter, 3rd chapter 15th verse. "And on account of the long suffering of our Lord in salvation, even as our beloved brother, Paul also according to the wisdom given unto him, hath written unto you its characteristics." Deut. 4th chapter, 6th verse. "Keep them and do them for this is your wisdom and your understanding in the sight of the nations which shall hear all these statutes and say, "surely this great nation is a wise and understanding people." Job chapter 28, verse 12. "But where shall wisdom be found? and where is the place of understanding?" Psalms 111th chapter, 10th verse. "The fear of the Lord is the beginning of wisdom, as good understanding have all they that do his commandments; his praise endureth forever." Prov. 11th chapter, 2nd verse. "—to know wisdom and understanding, to perceive the words of understanding." Prov. 24th chapter, 7th verse. "Wisdom is too high for a fool; he openeth not his mouth in the gate." 28th chapter, 7th verse. "Who so keepeth the law is a wise son, but he that is a companion of

riotous men shamed his Father." Ecc. 2nd chapter, 13th verse "Then I saw that wisdom excelleth folly as far as light excelleth the darkness." 7th chapter, 19th verse. "Wisdom strengthens the wise more than ten mighty men which are in the city." Chapter 9th, 13th verse. "This wisdom have I seen also under the sun it seemeth great unto me." Matthew, 7th chapter, 24th verse. "Therefore whosoever heareth these sayings of mine and doeth them I will liken him unto a wise man that built his house on a rock." 25th verse. "And the rain descended and the floods came and the winds blew and beat upon the house and it fell not for it was built upon a rock."

These last two verses alone, if there were no others settles this question as to what the word "wiser" means as it is used in connection with Free Masonry.

My Dear Brother, the wages of sin is death, but the gifts of God is Eternal life through our Lord and Savior Jesus Christ.

The word "wiser" means this to every true Mason. Who is a wise man and endoweth with knowledge among you? Let him show out of a good conversation his works with meekness of wisdom.

This verse goes to show that the word "wiser" or "wisdom" means meekness in conversation and action. Then let the Mason be prudent and careful in his conversation which certainly would mean to him that "Thou shalt not swear, Thou shalt not take the name of the Lord thy God in vain."

Wisdom; to be sought for. Psalms: 90th chapter, 12th verse. "So teach us to number our days that we may apply our hearts unto wisdom." Matthew 10th chapter, 16th verse.

“Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves.”

Romans; 16th chapter 19th verse. “Behold, for your obedience is come abroad unto all men; I am glad therefore on your behalf but yet I would have you wise unto that which is good, and simple concerning evil.

“For it is written that Mary chose the better part, and that never shall be taken away; she chose a home in that house not made with hands—Eternal in the Heavens.”

Masonically speaking, to be wise means this; “For this is wisdom sought after by Masons and is the only true wisdom.”

Ephesians, 5th chapter, 15th verse reads thus: “See thou that you walk circumspectly, not as fools but as wise men,”—redeeming the time because the days are evil,”—and that from a child thou hast known the Holy scriptures which are able to make you wise unto salvation through faith which is in Christ Jesus.

The blessings attending wisdom as referred to in the Book of the Law: Proverbs, 1st chapter, 5th verse. “A wise man will hear and will increase in learning, and a man of understanding shall attain unto wise counsels.” 3rd chapter, 13th verse. “Happy is the man that findeth wisdom and the man that getteth understanding.” 8th chapter, 11th verse. “For wisdom is better than riches, and all the things that may be desired are not to be compared to it.” 16th chapter, 16th verse. “How much better it is to get wisdom than to get gold, and to get understanding than to get silver.”

Also chapter 24, verse 3. “Through wisdom is an house builded and by understanding it is established.” Ecclesiastic,

7th chapter, 11th verse. "Wisdom is given with an inheritance and by it there is profit to them that see the same." 9th chapter and 13th verse. "This wisdom have I seen also under the sun, and it seemed great unto me." 12th chapter, 11th verse. "The words of the wise are as goads and as nails fastened by the Masters of assemblies which are given from one shepherd." Matthew 25th chapter, 12th verse. "Then shall the kingdom of Heaven be likened unto ten virgins which took their lamps and went forth to meet their bridegroom; and five of them were wise and five were foolish."

Thus we see the evidence accumulated and there can be no question but what the word "wiser" or "wisdom" means that the Mason if he wants true wisdom, must first seek the kingdom of God, and he will receive that wisdom that will light his paths and travels while here on earth, and if faithful to the end, will give an Entrance into that grand lodge above where the supreme Architect presides.

We will continue the evidence, attained in answer to prayers. First Kings; 3rd chapter and 9th verse.

"Give therefore thy servant an understanding heart to judge thy people that I may discern between good and bad for who is able to judge this thy people who are so great a people." Also 10th chapter and 6th verse: "and she said to the king it was a true report that I heard in mine own land of thy acts and of thy wisdom." Also proverbs 2nd chapter and 2nd verse. "Yea if thou comest after knowledge and liftest up thy voice for understanding." Daniel 2nd chapter, 21st verse. "And he changeth the times and the seasons; he removeth kings and setteth up kings; he giveth wisdom unto the wise and knowledge to them that knoweth understanding." James,

chapter 1, verse 5: Which it seems to me if any thing is lacking settles it beyond a reasonable doubt, and is as follows: "If any of you lack wisdom let them ask of God that giveth to all men liberally, and upbraideth not; and it shall be given him."

The candidate is required to trust in God; is required to pray to God. What for? Is it for temporal blessings? We answer no for it has been written that it rains on the just and the unjust; then what does he pray for? Wisdom, to guide and protect him; he is then thinking of something having traveled that road long ago. Allow me to state that he ought to be thinking of the great hereafter; and after he has taken the third degrees if it has made the proper impression on his mind then he is ready to ask the Father of us all, the I am that I am, for a place in that upper and better kingdom; for some humble place in that house not made with hands Eternal in the Heavens. Oh that it may make this impression, for then and then only will it make that impression on the votary's mind that it was intended to make. Then, Dear Reader, will the word "wiser" have made the impression that it was Masonically intended that it should make.

We assert that if it does not make this impression, if it does not accomplish this for the votary then he has lost his time and it is as a sounding brass and tinkling cymbal to him.

We will continue.: Wisdom Personified:—see Proverbs 1st chapter, 20th verse as follows: "Wisdom crieth without; she uttereth her voice in the streets."

Danger of Disparing: See Proverbs 1st chapter, 24th verse. "Because I have called and ye refused; I have stretched out my hand and no man regardeth." Also see 3rd chapter and 21st verse: "My son, let not them depart from

thine eyes. Keep sound wisdom and discretion.” And we find the following which we think shows the light clearly in which the word is used in the eighth chapter and thirty-sixth verse as follows: “But he that seemeth against me wrongeth his own soul; all they that hate me love death.”

We find in the Book of the Law in plain simple language —“the soul that sinneth shall die. Without the forgiveness of our sins we shall die.”

Continuing on this same subject we find in Proverbs, 7th chapter, 12th verse, as follows: “If thou be wise, thou shalt be wise for thyself; but if thou scornest, thou alone shalt bear it.” Also in the tenth chapter and twenty first verse as follows: “The lips of the righteous feed many but fools die for want of wisdom.” Continuing, see the 11th chapter and 12th verse which reads as follows: “He that is void of wisdom despiseth his neighbor but a man of understanding holdeth his peace.” Then do not overlook the word “wiser” or “wisdom” in Free Masonry. It is one of the grandest words connected with the order, if you will only follow and adopt the true idea it was intended to convey by all the great and good men of the fraternity.

The last division of the word “wisdom—wiser—wise” used in the book of the law—and all members of the chapter decrees will fully understand what the Book of the Law, is, to all members of every degree—we will say that the Book referred to is the Bible, the works of God.

Psalms; 104th chapter 24th verse. “O, Lord, how manifold are thy works; in wisdom hast thou made them all; the earth is full of thy riches.”

This whole chapter shows the wonderful works and

power of God as fully as any chapter in the Bible, and shows his great and wonderful wisdom.

Psalms, 136th chapter, 1st verse as follows: "To know that by wisdom God made the Heavens, for his mercy endureth forever."

Truly, Reader, great wisdom is in this one sentence shown. Do you, my friend, want part in the first resurrection in which the second death hath no power? If you do be wise and choose the good part that Mary chose, that shall never be taken away. If you want to comply with the word wiser, seek ye the Kingdom of God and wisdom shall be added that will stand when this world is on fire.

Proverbs, 3rd chapter and 19th verse which reads as follows: "The Lord by his wisdom hath founded the earth; by understanding hath he established the Heavens."

Is this true? All Masons say it is for it is contained in the Bible and you have said and acknowledged that the Bible is the great light in Masonry. It is to guide our feet and our faith in the path-way of truth. And if faith is defined as the substance of things, hope for the evidence of things not seen. What does the Mason hope for? He certainly hopes that after death he will be a member of the Supreme Lodge above.

The only way this can be, My Brother, is to be born again. Flesh and blood cannot enter the Supreme Lodge above.

Continuing, see chapter 6th, verse 6th, which reads, "Go to the ant, thou sluggard; consider her ways and be wise." Comment is unnecessary on this verse. See Jeremiah, chapter 10, verse 12. "He hath made the earth; by his presence he hath established and stretched out the Heavens." Will

you admit this, My Reader? If you do, and you will, then to be wiser is to acknowledge the Law and the Gospel to be true; to admit that is to admit that Jesus Christ is the Son of God; that he was crucified on the cross of Calvary to save the world; and that by the transgression of the Law by Adam, our great ancestor, we are all dead; dead in trespass and sin.

But thank God who gave His only Begotten Son to suffer and to die that we might have Eternal life through his blood.

The only way you can do this, My Dear Reader is to come to God through Christ, and say, "Here Lord I give myself away, it is all that I can do."

To be wiser is to do this without delay. Romans 11th chapter and 33rd verse reads: "O, the depth of the Riches both of the wisdom and knowledge of God; how unsearchable are his judgments, and his ways past finding out." Oh, that we had language to impress this on the mind of the reader. The idea contained in this verse is sound and worthy of deep meditation. How wonderful are all his ways; as the Heavens are above the earth so is God's ways above man's ways.

Now we will return to Genesis; 41st chapter and 39th verse. "And Pharaoh said unto Joseph, for as much as God hath shown thee all this there are none so discreet and wise as thou art." This verse is in point. First Kings chapter 4th, verses 29-30-31: "And God gave Solomon wisdom and understanding exceedingly much, and largeness of heart even as the sand that is on the sea shore. And Solomon's wisdom excelled the wisdom of all the children of the east country and all the wisdom of Egypt.

"For he was wiser than all men; than Evan the Israelite, and Hernan and Chalcal and Darda, the sons of Mahal, and his

fame was in all nations and about." Wiser in what? Wiser in the Law of God.

Yet it is recorded in history that Solomon in all his wisdom strayed away from God's Law into idolatry, and as soon as he did this God's mercy was withdrawn from him, and he soon accepted this to be true.

Read the account following in the 11th chapter of the First Kings. "But King Solomon loved many strange women together with the daughters of Pharoah; women of the Moabites, Amorites, Edamites, Zidomians and Hitites. Of the nations concerning which the Lord said unto the children of Israel "Ye shall not go in unto them, neither shall they come in unto you, for surely they will turn away your heart after their gods; Solomon clave ye unto this in love. "And he had seven hundred wives, princesses and three hundred concubines, and his wives turned away his heart. For it came to pass when Solomon was old that his wives turned away his heart after other gods; and his heart was not perfect with the Lord his God as was the heart of David, his father. For Solomon went after Ashdorothe, the Goddess of the Zidonians, and after Melcom, the abomination of the Ammorites.

"And Solomon did evil in the sight of the Lord and went not fully after the Lord as did David, his father.

"Then did Solomon build a high place for Chemosh, the abomination of Moab in the hill that is before Jerusalem and for Melic the Abomination of the children of Ammoron; and likewise did he for all his strange wives which burnt incense and sacrificed unto other gods. And the Lord was angry with Solomon because his heart was turned from the Lord God of Israel which had appeared unto him twice, and commanded

him concerning this thing that he should not go after other gods; but he kept not that which the Lord commanded."

"Wherefore the Lord said unto Solomon, For as much as this is done of thee and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely rend the kingdom from thee and will give it to thy servant. "Notwithstanding, in thy days I will not do it for David, thy father's sake; but I will rend it out of the hand of thy son."

"And Solomon slept with his fathers and was buried in the city of David his father, and Rehobom, his son, reigned in his stead." We have copied the Bible with reference to Solomon to show just exactly what the Lord said to Solomon, himself, and the reason he said it.

Here we have one of the greatest characters that ever lived in ancient or modern times. It is, we think safe to say, that he is the most prominent character in Free Masonry. He built the first great temple and firmly established the principles on which the order had been founded; but lo, he fell; he departed from the Law of God; he violated God's commandments and for that Solomon was informed that his kingdom would be destroyed or taken from him and given to another.

It is the same, yesterday, today and ever will be, the wages of sin is death or destruction which means the same thing; but the gift of God is Eternal life through our Lord and Savior Jesus Christ.

To be wiser, then is to obey God and keep his commandments, for this is the whole duty of man.

We may now repeat something that we have before referred to but it seems appropriate to give more of the facts and acts of Solomon in building the temple at this time, and

in connection with the scripture. And Masonically considered, there centers around Solomon, the son of David the great and wise king of Israel, a vast amount of Historic and symbolic material. He ascended the throne in the year 1015, B. C., being about 21 years old. He was known for his knowledge and wisdom. From the Bible we learn that his object was to build the temple, and from this standpoint we will especially consider him here.

Large preparations had been made by his father David for this building. He had all the workmen numbered in his kingdom. He appointed overseers of work, hewers of wood and stone, bearers of burdens; and had prepared a great quantity of brass and iron and cedar, and had collected besides a large quantity of gold, silver and other treasures.

David had conceived the idea of building the temple; on consulting the prophet Nathan, he was informed that it would please the Lord to have him build the temple, yet as he was a man of many wars he would not be allowed to carry out his plans, that, however, it would be reserved for Solomon, his son; and when David was about to die he expressly charged Solomon to build the temple when he ascended the throne; also gave him instructions how to construct it and gave him the money, amounting to ten thousand talents of gold and twenty thousand talents of silver which he had amassed towards the expense.

Scarcely had Solomon became king when he began to make preparations for carrying out the pious designs of his father. And he asked for and received the assistance of the two HIRAMS, which are known in Masonry as Hiram, King of Tyre, and Hiram Abiff.

The building was constantly under construction until it was completed and Solomon then made great preparations for a solemn celebration.

He had the Ark brought in from the King's house where it had been deposited and after the whole had been completed.

It would be well if we could end Solomons life here at the completion of the wondrous and magnificent temple erected to the worship of Jehovah. There, all historians lament the after chapters of the great King's life which is sad; that great mind so full of wisdom and magnanimity, so full of the spirit of God. To us it seems almost incomprehensible that he could have so fallen away as to even give his consent to the erection of a temple devoted to Idolatry looking down on that very edifice which he had spent so much time and money in building and had been so solemnly dedicated to the worship of Jehovah. Alas for the perversity of the human mind.

CHAPTER XIX.

We are informed through history, and are inclined to believe that Solomon sorely and deeply repented and obtained forgiveness for his unwarranted act.

So will it be with thee my reader and my brother; If after you have espoused the cause of true wisdom, if you now belong to the mystic tie which surely teaches the fatherhood of God and the brotherhood of men, if you backslide and deny the faith that you claim to have in God, when you said your trust was in God, then, like Solomon of old, you have departed from the faith and are away on the mountain of sin and folly.

Should such be the case we say return, return to God, who is merciful to the backslider, return to your first love, remember that the wages of sin is death. If you continue you shall forever die, and you will never be able to meet your brethren in the Grand Lodge above where the supreme architect shall as grand and supreme master preside.

As Solomon said after he had been away from God, reveling in the haunts of sin and vice—and then thanks to God's goodness, and the time when he held communion with God—he made this exclamation after he had summed up the nature and value of earth's attractions and pleasures in the emphatic and comprehensive words: "Vanity of vanities, all is vanity."

So it will be with you. If after you have once said God is true and you have enlisted in the cause of God and Humanity, and you should turn away like Solomon and Ephraim of old you will when death comes, say "Vanity of vanities, all is vanity."

If you, my reader, if you my brother have done this, let me implore you to return to our God who will have mercy and abundantly pardon you.

There is a number of brethren, members in good standing known as good fellows; they take the name of God in vain; they gamble and occasionally became intoxicated; they say that they believe in Masonry; they attend lodge and they will contribute to the widow's support and the orphan's; they pay their debts and do not cheat their neighbor, and are known as good citizens in the community in which they reside; they observe and obey the law of their country with the above exception. They do not talk about their neighbors nor do they engage in the gossip of the neighborhood. Are they entitled to be classed as coming within the word "wiser," as the word is used by Masons?

We must answer, no. My brother, we want to be charitable with you; we desire to give you all the privileges that we can and be honest with you, honest with ourselves and, above all we want to be honest with God.

Nicodemus, a ruler of the Jews: "The same came to Jesus by night and said unto him, 'Father we know that thou art a teacher come from God for no man can do these miracles that thou dost except God be with him.' 'Jesus answered and said unto him, verily, verily I say unto thee, except a man be born again he cannot see the kingdom of God.'" Nico-

demus answered and said unto him: "How can a man be born when he is old? Can he enter the second time unto his mother's womb and be born?" "Jesus answered, verily, verily I say unto thee, except a man be born of water and of the spirit he cannot enter into the kingdom of God; That which is born of the flesh is flesh, and that which is born of the spirit is spirit; marvel not that I say unto you, ye must be born again. The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the spirit." Nicodemus answered and said unto him, how can these things be? "Jesus answered and said unto him, Art thou a master in Israel and knowest not these things? "Verily, verily I say unto thee, we speak that we do know, and testify that we have seen and ye receive not our witness. If I have told you earthly things and ye believe not, how shall ye believe if I tell you of Heavenly things? And no man hath ascended up to Heaven but he that came down from Heaven, even the son of man which is in Heaven; and as Moses lifted up the serpent in the wilderness so must the Son of Man be lifted up. That whosoever believeth in Him should not perish but have Eternal life. For God so loved the world that He gave His only Begotten Son that whosoever believeth in Him should not perish but have everlasting life."

"For God sent not His Son into the world to condemn the world but that the world through Him might be saved. He that believeth on Him is not condemned but he that believeth not is condemned already because he hath not believed in the name of the only Begotten Son of God." (Third chapter of John to the 18th verse.)

My dear reader, this is the Law; these are the words of the Savior of the world, the only name given among men whereby we can be saved; and if you want to be "wiser" Masonically and be a member of the Supreme Grand Lodge above you must comply with God's law.

Remember, my brother, we did not make this law; God made it and because we belong to the Lodge that fact will not save us. You must seek first the kingdom of God and all these things will be added. It is the only way. My brother, let me earnestly ask you in the name of Him that said let there be light, and there was light—to ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you that you shall have part in the first resurrection on which the second death hath no power.

If you possess any of the habits that I mentioned, ask the Lord, and he will help you to divest yourself of all the superfluities and sins of this life, thereby fitting your body for that spiritual kingdom that was not made with hands, Eternal in the Heavens. Let us implore you to do this, my brother.

There are another class of brethren that are not possessed of nor troubled with the habits before mentioned. They are Knight Templars and belong to the shrine. They are financially well to do; they attend banquets and large masonic gatherings; they like nice uniforms, fine dinners and high times; they do not take the name of the Lord in vain; they do not get drunk; they are good citizens; they are known as good moral men. They are attentive toward the sick but they like the good things of this life; they have not, as a little child sought forgiveness of God; they have never been born again; they do not pray to God as a child whose sins have been for-

given. Be not deceived, my brother, God is not mocked. "Whatsoever a man sows that he shall reap; if ye sow to the flesh ye shall of the flesh reap corruption. If your delight is in the things of this world you cannot expect to get to Heaven. Your delight must be in the Law of the Lord, and in it you must meditate both day and night."

This may seem hard my brother, and you may think that we would deprive you of the good things and pleasures of this life. No, my brother, you are mistaken; we would have you possessed of the good things of this life which are necessary to your comfort and happiness but we must remind you that we have only quoted God's law. We did not make this law. Jesus Christ announced the law and we concede it to be a just law and wise; and if we care to walk the gold paved streets of the New Jerusalem there is no other way given among men whereby we can do it except we are born of the water and the spirit. Our prayer is, my brother, that each of you see to this all important matter, for how shall you escape if you neglect so great a salvation.

Worldly vanity: Job 5th chapter, 13th verse: "Is not my soul in me? and is wisdom driven quite from me?" 11th chapter, 12th verse. "For vain man would be wise though man be born like a wild asses colt." Proverbs, 3rd chapter, 7th verse. "Be not wise in thine own eyes; fear the Lord and depart from evil." Ecc. 2nd chapter, 3rd verse. "I sought in my heart to give myself unto wine yet acquainting mine heart with wisdom, and to lay hold on folly until I might see what was good for the sons of men which they should do under the Heaven all the days of their life."

Isaiah 15th chapter, 21st verse: "Woe unto them that

are wise in their own eyes and prudent in their own sight." Jeremiah 8th chapter, 9th verse. "The wise men are ashamed; they are dismayed and lo, they have rejected the word of the Lord and what wisdom is in them." Mathew, 11th chapter, 25th verse. "At that time Jesus came and said I thank thee, O, Lord of Heaven and of earth because thou hast hid these things from the wise and prudent, and hast revealed them unto babes." I Cor. 1st chapter 17th verse. "For Christ sent me not to baptize but to preach the gospel, not with wisdom of words lest the cross of Christ should be made of none effect." We add the following verses; they are beautiful. "For the preaching of the cross is to them that perish foolishness, but unto us which are saved is the power of God; For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent." "Where is the wise? Where are the scribes? Where are the disputers of this world?" "For after that in the wisdom of God the world by wisdom knoweth not God. It pleased God by the foolish of preaching to save them that believed." "For the Jews require a sign and the Greeks seek after wisdom, but we preach Christ crucified, unto the Jews a stumbling block and unto the Greeks foolishness; but unto them which are called both Jews and Greeks, Christ the power of God, and the wisdom of God." 2nd chapter, 4th verse. "And my speech and my preaching was not with enticing words of men's wisdom, but in demonstration of the spirit and of power." 3rd chapter, 19th verse. "For the wisdom of this world is foolishness with God; for it is written he taketh the wise in their craftiness." Second Cor. 1st chapter, 12th verse. "For our rejoicing is this the testimony of our conscience; that in sim-

plicity and Godly sincerity, not with fleshly wisdom but by the Grace of God, we have had our conversation in the world and more abundantly to your word.”

James, 3rd chapter, 15th verse. “This wisdom descendeth not from above but is earthly, sensual and devilish.”

Go with us back to Genesis, 3rd chapter, and 6th verse as follows: “And when the woman saw that the tree was good favored and that it was pleasant to the eyes and a tree that was desired to make one wise, she broke of the fruit thereof and did eat and gave also unto her husband with her and he did eat.”

Wise men from the east: Matthew, 2nd chapter, 1st verse. “Now when Jesus was born in Bethlehem of Judea, in the days of Herod the king beheld there came wise men from the east to Jerusalem, saying, where is he that is born King of the Jews? For we have seen his star in the east and are come to worship him.”

This dear reader, this is the evidence from the book of the law the great light in Masonry that we offer to you to support our contention that the word “wiser” or “wise” means, Masonically, that its votaries should become followers of the Lamb of God that taketh away the sin of the world. We ask you to thoroughly examine this word as it is applied to this subject and we are convinced that you will be forced to the conclusion that we are right that the word can only be correctly used in this sense and that Masons throughout the world that desire the true work of Masonry, that expect and desire to be members of the Grand Lodge above after they have ceased to be members of the lodge here below, must seek the kingdom of God; and then we have the promise of the life that now is,

and that which is to come. Will you do it my reader and my brother?

We have undertaken to establish this fact from the Bible for the reason that Free Masonry is founded on the Bible, its teachings are contained in the Bible; all its ceremonies, types, symbols and its tenets are all contained in the Bible.

For this reason we have used the Bible as a witness and we are satisfied that the witness is truthful and if you will only examine it prayerfully it will prove a present help in every time of need. And its Author has said, "no good thing will be withheld from you." Do you believe this, my brother? If you do not you have not gotten the right idea of Free Masonry.

"Search the scriptures for in them ye think ye have Eternal life, and they are they which testify of me." John, 5th chapter, 39th verse.

This is Jesus Christ's own language.

I leave this word "wiser" with you hoping that you will give it and the evidence introduced to support it your prayerful consideration.

CHAPTER XX.

This brings us to the word, "happier." In the common acceptance of this word it means in a more pleasant frame of mind than one had heretofore been in; that one is in a more pleasant frame of mind; better pleased about the things of this world, is the worldly meaning of the word. But what does the word mean as it is used in Free Masonry, or more properly speaking, what does the word mean as it is used in the Bible. It certainly is correct to put the same construction on the word and language used in the book of the Law. If this position is correct, and we think it is, we shall give the references as they are used in the Bible.

Deuteronomy, chapter 33, verse 29: "Happy art thou, Oh, Israel; Who is like unto thee, O, people, saved by the Lord, the shield of thy help and who is the sword of thy excellency; and thy enemies shall be found liars unto thee and thou shalt tread upon their high places."

This is the first reference and we think it is in point; Saved by the Lord, and when one is saved by the Lord he is supremely happy.

Job, chapter 5th verse 17th. "Behold, happy is the man whom God correcteth, therefore despise not the chastening of the Almighty." This verse bears out our construction of the word and the *proper* construction of the word. Psalms, chap-

ter 127, verse 3. "Happy is the man that hath his quiver full of them; they shall speak with the enemies in the gate." The Lord is speaking of children in this verse and seeks to convey the idea that people or persons are happy that have a number of children.

Psalms, chapter 144, verse 15. "Happy is that people that is in such a case; yea, happy is that people whose God is the Lord." This verse is in point beyond question and we think settles this question that the word *happy* or *happier* means that to enjoy the word as the meaning of the word, you must first seek the kingdom of God and obtain fellowship with Jesus Christ our Savior and Redeemer. Any thing short of this and you fail my brother to receive the happiness that is in store for you, and the right to become a member of that supreme lodge above where you shall be happy throughout the never ending ages of Eternity; for Christ Jesus has said; "Come unto me all ye that are weary and heavy laden and I will give you rest." "Take my yoke upon you and learn of me and I will give rest to your soul; for my yoke is easy and my burden is light." This is true happiness and nothing short of this will make its votaries happier; nothing but a full pardon of all our sins will entitle you to a home in Heaven. This you can only receive by doing God's will and he has said. "Except ye be converted and become as little children ye can in no wise enter into the kingdom of Heaven." Do you want this happiness, my brother? If you do, come and confess your sins to God and he will give you a right to membership here and a home in the Grand Lodge above. Come, my brother, serve him, you will be happier here and in the world to come.

We continue Psalms, 146, verse 5. "Happy is he that

hath the God of Jacob for his help; whose hope is in the Lord his God." We add the remainder of the chapter, it is so appropriate. Verse 6th. "Which made heaven and earth, the sea and all that thereupon is; which keepeth truth forever: Which executeth judgment for the oppressed; which giveth food to the hungry; The Lord looseth the prisoners: The Lord openeth the eye of the blind: The Lord raiseth them that are bowed down: The Lord loveth the righteous. The Lord preserveth the strangers, he relieveth the fatherless and widows, but the way of the wicked he turneth up side down."

"The Lord shall reign forever, even thy God, O Zion unto all generations praise ye the Lord."

This is my idea of what the word "happier" means in Masonry and nothing short of this will make you, my brother, a full and complete Master Mason in the full meaning of the word. Do not be content with any thing less than this.

Proverbs, 3rd chapter, 13th verse: "Happy is the man that findeth wisdom and the man that getteth understanding." True wisdom this means. What is true wisdom? In our judgment it is in being wise unto salvation for the happiness of this world cannot last. This is not our abiding place. We are only here for a short time; this world is not our home; We want a home in Heaven in the Grand Lodge above where he has prepared a place for true brethren and all who love and serve him will be happier here and in the world to come."

Proverbs, chapter 14th, verse 21. "He that despiseth his neighbor sinneth, but he that hath mercy on the poor, happy is he. Christ said while on earth, the poor ye have always with you, but me ye have not always with you. I go to prepare a place for you, that where I am ye may be also."

Proverbs, 28th chapter, 14th verse. "Happy is the man that feareth always but he that hardeneth his heart shall fall into mischief."

John, 13th chapter, 17th verse. "If ye know these things happy are ye if ye do them." Romans 14th chapter, 22nd verse reads as follows: "Hast thou faith? Have it to thyself before God. Happier is he that condemneth not himself for that he alloweth." 1st Peter, chapter 5, verse 11. "Behold, we count them happy which endures: Ye have heard of the patience of Job and have seen the end of the Lord, that the Lord is very pitiful and of wondrous mercy." Also 3rd chapter and 14th verse: "But if ye suffer for righteousness sake, happy are ye, be not afraid of their terror, neither be troubled." 1st Peter, 4th chapter and 14th verse which is the last that we will quote from the Bible on this subject or on the word, and is as follows: "If ye be reproached for the name of Christ happy are ye for the spirit of glory and of God resteth upon you; on their part he is evil spoken of but on your part he is glorified." And this reminds us of what we have heard many of the brethren say, that some of the brethren are too contentious and too particular about taking the name of God in vain.

My brother and my reader, can this be? Remember that the brother that urges you not to swear or take the name of God in vain is your brother and your friend and companion. He is only whispering words of counsel and trying to persuade you to cease from erring; he has your welfare at heart.

He has his instructions to do this and he ought to do it, and you ought to thank him for doing his duty; for it has been written: "Thou shalt not take the name of the Lord thy

God in vain," and again it has been written: "Swear not at all for thou canst not make one hair white or black." Then my brother if you have been in the habit of swearing, for your own sake and your neighbor and family's sake, quit; cease to do evil and learn to do well; refrain from swearing for the sake of the order and the good of the universe; for unless you do this you will never, masonically speaking, be better, wiser and happier. This you must do if you want a home in that spiritual building, that house not made with hands, Eternal in the Heavens.

This is the meaning of the above three words as we understand them; and yet we are not satisfied with what we have said about them and about their meaning. We have only commented on them as they have been used in the Bible.

Do not misunderstand us on this point; we think the Bible definitions are the true and correct ones.

But there are members of the fraternity that are Moham-edens, Buddhists and of many other religious persuasions that do not look at this question in the same light that we do and for that reason we now propose to give the definitions given by other writers and Masons that have spoken and written on this subject after which we will make our final comment.

We first will give the object of Free Masonry as the same is laid down in the 15th volume of the constitution of Free Masonry, commencing on page 50. The writer asserts that the templars formed themselves into a band or secret organization and that said order defended the Christians under the auspices and protection of the Catholic Church, and that they were protected by the church and were builders; that they were given the right to erect all the large edifices, and after

the establishment of the Kelwinning and York lodges the principles of Free Masonry were rapidly diffused throughout both kingdoms.

In order that the reader may understand this it is necessary that we refer to Page 54 of the same volume: "That Free Masonry was introduced by those Architects who built the Abbey of Kelwinning is manifest for the reason that the existence of the Kelwinning lodge has been traced back as far as the end of the fifteenth century, but by other collected arguments which amount almost to a certainty. In every country where the temporal and spiritual jurisdiction of the Pope was acknowledged there was a continual demand, particularly during the twelfth century, for religious structures and consequently for operative Masonry, proportional to the number of the inhabitants and the opulence of their ecclesiastical establishments, and there was no kingdom in Europe where the zeal of the inhabitants for popery was more intent; where the king and nobles were more liberal to the clergy; and where, as a result the church was more richly endowed than in Scotland. The demand therefore for elegant Cathedrals and ingenious artists must have been proportionately greater than in other countries and that element could be supplied only from the trading associations on the continent.

When we consider in addition to these facts that this association monopolized the building of religious structures in Chrisendom, we are authorized to conclude that those numerous and elegant ruins which still adorn the villages of Scotland were erected by foreign Masons who introduced into the island the customs of their order.

It was probably about this time that Free Masonry was

introduced into England. We now return and find that several lodges were erected in different parts of the Island, and all these derived their authority from the two Mother lodges; they were like-wise under their jurisdiction and control and when any differences arose which were connected with the art of building they were referred to the general meetings of the fraternity which were always held at Kelwinning or York.

In this manner did Free Masonry flourish in Britian while it is claimed it was abolished in every other part of the world and even here it was doomed to suffer a long and serious decline and to experience those alternate successions of advancement and decay which mark the history of every human institution. And during several centuries after this the brethren of the order held those public meetings. There was a time when they were prohibited from meeting by legislative enactment.

It cannot be said to have attracted general attention until the beginning of the 17th century. The cause of this remarkable retardation which the progress of Masonry experienced is by no means difficult to discover.

In consequence of the important privileges which the art received from the church at Rome many chose the profession of an architect which, though at all times an honorable employment was particularly in the hightest request during the middle ages.

On this account the body of operative Masons increased to such a degree and the rage as well as the necessity of religious edifices was so much diminished that a more than sufficient number of hands could, at any time be procured for

supplying the demands of the church and of pious individuals; and as there was no scarcity of architects the very reason which prompted the church to protect the fraternity no longer existed. They therefore withdrew from their patronage those favors which they had hitherto given to them and denied them even the liberty of holding their secret meetings, a right that they had that was given to all men by God himself to every human being.

But these were not the only causes that produced such a striking change in the conduct of the church to the Masonic order. We have already mentioned that the spirit of Free Masonry was hostile to the principles of the church at Rome. The intention of the one was to enlighten the mind, the object and policy of the other to retain it in ignorance. When Free Masonry flourished the power of the church must have decayed. The jealousy of the latter was therefore aroused and as the civil power in England and Scotland was almost always in the hands of ecclesiastics the church and the state were both combined against the principles and practices of Free Masonry.

Along with these causes the domestic and bloody wars which convulsed the two kingdoms from the thirteenth to the seventeenth century conspired in a great degree to produce that decline of the fraternity for which we have been attempting to account.

Notwithstanding these unfavorable circumstances Free Masonry seems to have flourished and attracted the attention of the public in the reign of Henry Sixth, who when a minor ascended the throne of England in 1422.

In the third year of his reign, indeed the parliament passed a severe act against the fraternity at the instigation of Henry Beauford, bishop of Winchester who was then entrusted with the education of the young king.

They enacted the law that the Masons should no longer hold their chapters and annual assemblies; that those who summoned such chapters and assemblies should be considered as felons; and that those who resorted to them should be fined and imprisoned. But it would appear that this act was never put in force, for in the year 1429 about five years after it was formed a respectable lodge was held at Canterbury under the patronage of the Archbishop himself. When King Henry was able to take into his own hands the government of his own kingdom and to form an opinion of his own respecting the use and tendency of the Masonic fraternity, in order to atone for the rigorous conduct of his parliament he not only permitted the order to hold their meetings without molestation but honored the lodges by his presence as a brother. Before he was initiated into the mysteries of the order he seemed to have examined with scrupulous care, the nature of the institution and to have perused the charges and regulations of the fraternity as collected from their ancient records. These facts are contained in the reign of his successor, Edward IV., and confirmed by a manuscript in King Henry's own handwriting."

We have referred to this volume and copied some of it for the purpose of showing the great struggle Free Masonry had. It was first fostered and cared for by the Catholic church, then hated, ridiculed and oppressed, and now as you know, the Catholic church does not allow its members to be made Masons, and the Pope or Great Bishop has issued an order

to that effect yet some few of them belong to the order or fraternity.

You see this writer says that the intention of Free-Masonry is to enlighten the mind; if he had said that it did enlighten the mind I would have agreed with him; but he holds out the idea that this is the object and upon that proposition I cannot agree with him. It certainly has a higher object than this. What the writer in this 15th volume means is, one of the results of becoming a member of the fraternity, but Free Masonry has a higher object.

The object is not only to make one wiser but it is to prepare the body for that spiritual building that house not made with earthly hands, but that mansion that has been prepared by Jesus Christ for all those that love and serve him.

CHAPTER XXI.

We will now consider Masonry as the same is looked at by other prominent Masons in other ages and will give what they claim to be the object of Free Masonry; and we will comment on the same.

McCoy says of the object of Masonry. "The blessings of a success and the knowledge of a virtuous life and its advancement have ever been the object of Free Masonry."

This is claimed to be the object of the order by Dr. McCoy and we admit that Brother McCoy is an eminent writer and has written many valuable works on Free Masonry and he has been a source of shedding much light on Free Masonry; but we do not like his definition of the object of Free Masonry—and allow us to say we are not finding fault with Dr. McCoy or any other writer because we *can* find fault; or for the purpose of detracting from the many good things he or others have written on this subject, but we now propose to throw the search-light of investigation on what he as well as others have said on the subject and will now attempt to analyze the words used by him and give their definition.

"The blessings of success and the knowledge of a virtuous life." Does it mean, the very fact that a person belongs to the fraternity gives him success and if it does what kind of success? We claim that it does not insure success in any

line. It is true that if the brother lives up to its teachings and to his obligations it is bound to afford him success. This may have been the thought that the writer had but the assertion is too sweeping, indefinite and uncertain, for the casual reader may not criticise or scrutinize the meaning of the word as he should and thus fail to see what we believe to be the real object of Free Masonry.

The knowledge of a virtuous life is a good term to use, and may or may not be a good term to use. If one lives a virtuous life he has run the race of a good Free and Accepted Mason for this is the end to be attained by all good men more especially a brother Mason, but the brother has in our judgment failed to mark the road that a brother has to travel to get the prize of the high calling as it is in Christ Jesus.

The statement, again we claim, is sweeping, for my dear reader there is only one road to travel that will lead you to a proper destination. Be fair and admit this for if you do not now, the time will come with you and with me and all others that we will all be compelled to admit it; then before it is too late let me implore you to admit it now and not only admit it but ask the Lord to pardon your sins now. He is the only one that can do it and if you ask in earnest, in good faith he will do it. He says he will and "whatsoever he saith that he will do." His promises are sure and steadfast and will not be broken for you or for me, and if we sin away our day of grace we will be lost; forever lost; and you and I will never set in the grand lodge above in the New Jerusalem. This may seem to be too plain to suit most readers but we think not; at least we have said it and cannot afford to take it back or modify it in the least.

Again Dr. Oliver in McCoy dictionary claims that one of the objects of Free Masonry is for the member to erect a theological ladder upon which his spirit may ascend to Heaven, and we rather like this. The spirit ascending and descending on Jacob's ladder is a pleasing thought.

If any or all of the brethren would construct this ladder, if only theoretically, he would find his mind properly employed, yea, more, this is one of the grandest thoughts that should come unto ones mind.

Heaven and its location is a place of happiness; the streets are paved with gold as it were transparent glass; and such a country as that is a desirable country to think of; and then to think of constructing a ladder that would reach from this terrestrial to that celestial country, is grand and sublime. The distance that the ladder would necessarily have to be in length and strength to reach to that far away country, yet so desirable and so sought after, as it should be; for it is the only country that is worth looking after. To have a right to a home in that country is one of the most valuable rights that one can possess.

I hope that this may be sought after by all brethren for we assure you if any person seeks this home in the right way he will be able to obtain it for the Book of the Law says so, and when you find the Bible saying a thing is so you can depend on the statement as being true; if not then the whole fraternity is builded on a sandy foundation and all your time and money is lost; but such is not the case; the Bible is true; Free Masonry is an established institution and one of the grandest among the children of men; and Heaven is a reality,

the home of the just or we should say a place where the spirits of just men are made perfect. (Glorious thought.)

Then my brother go and build you a theological ladder in your minds eye; build it strong and of sufficient length to reach all the way from earth to Heaven; and then be sure to live that when the scythe of time comes a long and calls for you, that you can go up the ladder to the Grand lodge above where all is peace; all is pure; all is joy forever and forever.

We hope that this may be your lot; do you my brother? We pray for you and ask you to pray for us that this may be vouchsafed to each of us.

Hemming says of Free Masonry: "That it is a beautiful system represented by allegories and symbols." The reader will see that this has reference more particularly to the work and ceremonies that the candidate is required to go through than it does to the object of Free Masonry, and as far as it goes we agree with Brother Hemming that the symbols and teachings of Free Masonry are grand; the language is elegant and the ceremonies appropriate and we do not hesitate to say that if the ceremonies that the candidate goes through do not make a grand impression on his mind, then he, the candidate, is lost to all the tender sensibilities of man.

The word Symmetry means beauty and we think it is correctly used in connection with the fraternity; for we do not hesitate to say that the ceremonies are beautiful and when the candidate learns the work correctly and has the proper comprehension of the language used then he will see the symmetry or beauty connected with the order. Unless he does this then he certainly has failed to grasp the grand ideas connected with the order for we assure you that the beauty is there;

the magnificent plan is of long standing; it has come down to us through the misty past. The Ark of the covenant has been in many historic countries through a long well connected line of patriarchs and holy men of old. It has survived and come through the dark ages. Its defenders have suffered persecution and even death in its defense. Moses, Aholiab and Biza-leel were its advocates and its defenders, Abram was a strong advocate of all its principles; Solomon the wisest man of his day shaped and perfected many ornaments connected with the symmetry of the order.

We might mention hundreds of others that have spent their whole lives in searching out the many symmetrical sentences connected with the order; and Roberts, Morris, Mackey, and Albert Pike of our own native land have spent much valuable time in fully establishing this as a fact that cannot be refuted. We leave this phrase and sentence for your consideration.

We now give the language of an illustrious man of our own country, a Mason, a general and patriot, as follows: "The grand object of Free Masonry is to perpetuate the happiness of the human race." George Washington.

What shall we say of this statement? We ask the reader to think of this and the source from whence it came. We admit the statement to be correct and pointed and no doubt to the casual reader it seems to be all there is to Free Masonry, but the statement is too sweeping for the subject.

The subject is an important one. It is a grand one; it is a magnificent one. It is a subject that kings, that generals, that statesmen, that the best and wisest men of all ages of nearly all countries have been its advocates and its pro-

moters; and we assert that the grandest reason for this is that it advocates the Fatherhood of God and the brotherhood of man. Another and, we think, equally as good and great is that every word, every syllable every symbol and character are contained in the Bible and must be learned from that book or from some one that has learned it from the Bible.

“To perpetuate the happiness of the human race” assumes that the human race is happy which might be questioned for we learn that the human race in its fallen condition is not happy, and cannot be until it is restored to the position it occupied before Adam and Eve fell from their primeval sphere or position. Is this position correct? We maintain that it is; and if we are correct let us amend the statement; for allow us to state and urge that this is too grave a question to be misconstrued; too much depends upon it to the human family and the greatest danger is that the statement coming from so great a character as George Washington—the statement will be taken as announcing the correct object of all the workings of Free Masonry.

We offer the following amendment to the statement: The grand object of Free Masonry is to place its members in the position they occupied before the fall of Adam and Eve, and to aid all those parties that become members of the order and to perpetuate their happiness here on earth and to assist them to become members of the Grand or Supreme Lodge above.

“But” says the reader, “I do not like your amendment, it is too long.” Well my dear reader, if it is not correct you do not have to believe it and now we propose to analyze the two statements and get at the real meaning of the language used in each case and the logical result of the two statements.

Free Masonry, itself cannot promote anything and the individual Mason cannot do anything and as a logical conclusion if the individual Mason cannot do anything a combination of Masons can do no more. "But" says the reader, "you are technical?" We do not desire to be. We want to get at the true light in this as well as every other case, and we pray the Lord in whom we all trust to show us the light and to assist us to make it plain enough that others may see it as it is, there can be no question; but when our brother assumes that the human race is happy we assert that there is no way to perpetuate a person or combination of persons in a condition that he or they occupy unless they occupy and possess the thing referred to and we do not hesitate to say that man in his fallen condition is not in a state of happiness.

Now how can he get out of that condition? Can he do it by becoming a Mason? We say no. Admitting that the member complies with his obligations and lives up to the letter of the by-laws, that he even visits the widow and orphan and assists them in distress; all this is not enough. But, says the reader, we differ with you. Very well, my dear reader, you have a right to differ with me, but you are not only differing with me but you are differing with him who said—"In the beginning God created the Heavens and the earth; and the earth was void and without form, and God said let there be light, and there was light"—and that same God said that all men have sinned and come short of the glory of God. Again he says that the very desires of the hearts of men are to do wickedly as the sparks fly upwardly; for by Adam's transgression and his violation of the Law the whole human race fell

and are, and have been dead since that day. Is this true or false? We assert that it is true and now propose to prove it.

First we will refer to the case of the man that said to Christ: "Good master, what good thing shall I do to be saved." Christ told him what he must do, and he answered: "All these things have I kept from my youth up." Here is a party that complied with the letter of the Law all his life. What did Christ say to him? He said, "Then go and sell all thou hast and give it to the poor and take up your cross and follow me." What was the result? Did he do it? No, he went away sorrowing for he had great possessions.

John, chapter 1, verse 13 reads as follows: "Which were born, not of blood, nor of the will of the flesh nor of the will of man but of God." Also see John, chapter 3, verse 3, as follows: "Verily, verily I say unto thee except a man be born again he cannot see the kingdom of God."

First Peter, chapter 1, verse 23: "Being born again not of corruptable seed but of incorruptable, by the word of God which liveth and abideth forever."

"For all flesh is as grass, and all glory of man as the flower of grass withereth and the flower thereof faileth forever, but the word of the Lord endureth forever." This is taken from the book of the law and all the members throughout the civilized world have seen this book and have professed faith in its contents as the law that should govern them in all their future transactions with mankind.

Then, my dear brother it is no use of trying to dodge this question. If you want to reign with Christ above and be a member in the Supreme Lodge above you must be born again and then run the race with patience, ever looking unto Him as the author and finisher of your salvation.

With this criticism we leave the statement made by our illustrious brother for your meditation and consideration. At the same time that we may be understood we say again we do not do this with any sinister motive in view and we could not if we desire, for the reason Gen. George Washington in this country always stands, first in war, first in peace and first in the hearts of his countrymen; he is entitled to this; but the idea lives. But we must say that ideas contained in his statement are too general, the statement is beautiful and is liable to catch most of the brethren and the public. I here restate the object that it is that you may not be deceived and may not be misled as to what we consider the true object of Free Masonry, and this we are going to do against any statement made by any person, and submit the proposition to a candid thinking world. We hope that you will prayerfully think of, and meditate over this for the object of Free Masonry is all there is in it with the exception of what little pleasure there is here below.

We now call your attention to our amendment to Brother Washington's statement and we here repeat the substance of the amendment.

"The grand object of Free Masonry is to place man in the position he occupied before the fall and to perpetuate his happiness here and to assist him to get to Heaven where he will be a member of the Supreme Lodge forever?"

We think this is better. Study this proposition; study it conscientiously, for on this depends your future happiness, your future welfare, your future home. Let me again implore you to prayerfully consider this subject though the Bible says "much study is a weariness of the flesh." Let us hear the

whole conclusion: "Fear God and Keep his commandment for this is the whole duty of man."

Now my brother, what we fear in the case of two many of the brethren is that somebody has intimated to you that Free Masonry is a good thing and that its members have a good time and out of some curiosity you send in your name and petition. You are a moral man and have paid your debts and the time comes for your petition to be acted on and you are elected and initiated, passed and raised you think the language beautiful and you are fairly well pleased and now you are a Master Mason in good standing.

Is this all you have done; are you satisfied? Do you remember this language, "to divest your mind and conscience of all the superfluities of life thereby fitting your body for that spiritual building, that house not made with hands, Eternal in the Heavens." Have you committed this to memory? Do you understand the meaning of this statement? Do you want this place as a home? If you do, live right; prepare for it and then live for it.

But really, this is not exactly what we started to say; We started to say that there are so many of the brethren that join the lodge, then commit as little of the work as possible and only attend on important occasions, such as election, Knight festivals and so on and this ends the information that so many receive; and are you satisfied, my brother? If you are you have come short of the glory of Masonry.

Let us persuade you to go and make you calling and election sure; you can only do this by becoming in spirit as helpless as a little child; cast your care on Jesus and don't forget to pray, for if you do and earnestly repent of your sins,

he is faithful to forgive, and will aid you to run the race patiently to the end and you will win the prize.

This amendment of ours contemplates this; nothing more and nothing less will save you and make a true Mason as the same was contemplated by the founders of the order. There is another class that are raw and uncouth; they act just the same as they did before they were made masons; they talk all kinds of vulgar talk; they use profane language, they engage in all the worldly practices that they did before they were made Masons; and they have not learned to subdue any of their passions, nor have they tried, nor do they try to keep themselves unspotted from the world.

My dear brother, do you expect to become a member of the Supreme Lodge above, that Lodge which will be presided over by God the father, and God the son? If you do on what promise contained in the Bible, the book of the Law, do you expect to do it under?

If you do, write a book at once, if you have a plan that you can become a member of the Grand Lodge or Supreme Lodge above and can defend your plan on any reasonable hypothesis that you are willing to risk your soul in that final day, I say write a book and give your plan to the brethren; they would evidently like to read it, and they are entitled to it because, my dear brother, we do not desire to impose any task or burden on you that is not necessary in order that you may become a member of the Supreme Lodge above.

But before you undertake such a task be sure that you are right and then go ahead; but my dear brother let me warn you with all the solemnity at my command not to do it; it cannot be done; do not attempt to deceive yourself and others; study

this quotation well. Study it in the light of the book of the Law: 'Be not deceived, God is not mocked, for whatsoever a man sows that shall he reap; if he sows to the flesh he shall of the flesh reap corruption; but if he sows to the spirit he shall of the spirit reap life everlasting.' My Dear Brother, there is no other way for the Bible tells us so: "He that climbeth up any other way, the same is a thief and a robber."

Nor will you climb up any other way; for it has been written: "There is no other way given among the children of men whereby you can be saved except in and through our Lord Jesus Christ:" He has said, "I am the way and the light; he that comes to me I will in no wise turn aside."

Then come my brother, come for you have no lease of life, come while it is called today for the night will come when no man can work.

But you say, why are you making such an effort? Why are you disturbing me? I am satisfied; I am having a good pleasant time; I pay my debts; I live peaceably with all mankind; I have good health and my family has good health; But my dear brother the old adage is "In time of peace prepare for war." Death will come along, no one knows how soon; and call for you. The command is be ye also ready for it may be at midnight or early in the morning but it will come. You say, let it come; I will be there; we know you will be there; you cannot be any other place; when God calls man must obey whether he be saint or sinner, rich or poor, black or white, king, prince or potentate, for there is no respect of persons with God.

We hope that we have said enough to you, my brother, we hope that if you belong to this class of Masons you may

profit by the few scattering suggestions we have made to you for we assure you that they have been made in good faith with the very kindest of feelings, and they were not made for you unless you belong to this class of Masons.

We know of our own knowledge that there are such for we have met them hence we know the necessity of making this argument; and we assure you this is made with the very kindest forbearance towards you and others; but we feel that the truth must be stated; that there is a growing need for it at this particular period in the worlds history when knowledge is increasing and when the fraternity is increasing at so rapid a rate and all is push and go. The entered apprentice rushes through that he may be made a fellow craft, and the same thing is repeated until he is made a Master Mason; then he sees the charm of the Royal Arch Mason worn by some brother; he is fascinated by it as he asks for a petition and he makes application and is elected and takes the four degrees.

You have made a mistake my brother, you are not well grounded in the three first degrees.

You cease to pay much attention to the three first degrees—the bulwark of Masonry; you are still not satisfied with your lot; you see the charm of a Knight Templar on some brother and again you ask for a petition. You are elected and the degrees of the Red and Black cross are conferred on you and now you are a Knight Templar. You have made a mistake; you have not learned the work in the four degrees that it takes to make a man a Royal Arch Mason; so you have been making one mistake after another by not learning the work of the Lower degrees before you advance to the Higher degrees.

Now that the mistake is made you can only do the next

best thing and in our judgment it is to take each degree and commit the work before you take the next or higher degree. Do this, my brother, and ever afterwards advise all that you come in contact with to learn the degrees before advancing to the higher degree. Study and see if this is not right.

There is another class of Free Masons and it affords us no pleasure to criticise the acts of our brethren for we are all brethren; but my brother we are doing it on the ground that we believe it to be our duty to whisper good counsel in the ear of an erring brother.

In this light we hope you will take it. They are the class known as the dress-parade class; they scarcely ever attend lodge; they are too tired or there is some party that their wives belong to and they have to go with them or they belong to a whist party and have to attend that. Any cause however trivial will keep them from the lodge. They generally wear a large charm in a conspicuous place; they attend all the festivals; they like the front seat at all public places of the lodge; they are somewhat surprised if they are not on the committees, at least one of them. They know very little about the workings of Masonry. We doubt very much if they could get into the lodge on a fair examination; but still we have this class and they are more numerous than you would think. They have joined Free Masonry for Free Masonry purposes, some of them; others for society purposes and all for sinister or selfish motives; or in other words they want to shine in society. My dear brother, do you belong to this class? If you do come out from among them; you are on the road to distruction. You have failed to get one good lasting thing connected with Free Masonry and this is not Ma-

sonry; this is not its purpose among the children of men. If you have gone no further than this you have not learned your A B C's in Masonry. You do not understand the entered apprentice degree; you want to commence at the beginning and study it letter by letter and word by word, and the character it represents and has represented. Do you belong to this class? Remember it has been said and correctly said "he that humbleth himself shall be exalted."

We said you had not learned your A B C's in Free Masonry and we meant it; you have not. There is something higher and nobler than that, which Free Masonry teaches. Do you remember a time when you were poor and penniless and were informed how poor you really were? How helpless you really were and how dependent you were? You have forgotten this my brother. It was true then; it is true now. Make a full investigation into this my brother; it is for you to say whether you belong to this class, not for us to say. We judge no man. We have represented a certain class of persons by defining their actions and if the shoe fits you then I say you have missed the intention of Masonry and you are in the condition of the prodigal son. You are living on the husks of Free Masonry; you are starving Masonically. Let me urge you to return to the fold at once in your father's house; your Masonic house. There are many mansions there; still room in the Supreme Lodge above for you. By this there is only one way that you can occupy it. You must do it yourself; no one can do it for you; you must come boldly up to a throne of grace and ask the Lord to forgive your sins and he will do it; for allow me to say to you, you are in the galls of bitterness and on the bonds of iniquity. Delays are dangerous. Come

while the lamp holds out to burn. The vilest sinner may return. I do not mean that you belong to the vilest class of sinners, my brother, but you are in a lost condition; you are dead in trespass and sin and nothing but the cleansing blood of Christ Jesus can save you. If you want to be saved apply to him and he will heal you and make you white as snow.

CHAPTER XXII.

We now quote from another eminent statesman as follows: "Free Masonry is an institution calculated to benefit man-kind."—Andrew Jackson.

We agree with General Jackson and without much comment say that if Free Masonry does not benefit its members and each and every member then it is not the fault of Free Masonry but it is the fault of the member. Shall this be laid up against you my brother? that you have stood and lingered at the lodge room late at night and listened to lectures and the obligations and have you watched the three degrees carefully and heard each lecture delivered to the candidate? and have you taken an interest in the workings of the lodge for years, my brother? And is it a fact that it has not made a better man out of you? If this is true we feel like calling on the Lord to have mercy on you and we hope that if you never have done so before you will also do it if you chance to read this; for we assure you that we have your salvation, your eternal salvation at heart.

Remember my dear reader that the author of this, Gen. Jackson was at one time a rough soldier, a man of wonderful ambition; the man that rolled up the cotton bales at New Orleans for breastworks and whipped Gen. Packinham's army; the man that was twice president of the United States. The

man that said that he made one great mistake while he was president of the United States and that was that he did not hang John C. Calhoun.

Now then, he utters this language—he is an old man about ready to be called to his fathers home. He is superintendent of a Sunday school in his beloved state of Tennessee, he has about run his race and it has been an eventful one, full of usefulness to his country. And now he uses the beautiful language we have quoted, and coming from this fiery tempered statesman it is worthy of your earnest and prayerful attention and consideration.

I now quote Lord Durham as follows: “I have ever felt it my duty to support and encourage the principles of Free Masonry because it fully developed all social and benevolent affections.”—Lord Durham.

This is given under the head and classed as teaching the object of Free Masonry. Freely we state we are not able to see where it states the object of Free Masonry. It does clearly state what Lord Durham thinks; what his duty is and we agree with him that it is his duty as well as everybody else to support the principles of Free Masonry and we do not think that Lord Durham is under any less or any greater obligation to support the principles of Free Masonry than any other brother.

The fact that a brother has “Lord” attached to his name does not make him any better Mason. Our theory and the principles upon which we act is that we meet upon the level and part upon the square. Anything in Free Masonry that in the least undertakes to encroach on or modify this principle is unmasonic and has no place in Masonry; for we are taught

that it is not the outward man or his fine dress that makes a man a Mason. No. He may be poor and almost penniless in this worlds goods but if he is moral and upright before God and of good repute in the world he is a fit subject to become a Mason; but in other days, they, the Masonic fraternity todied to kings, Lords, presidents and senators and we are sorry to have to admit that they, we mean *some* Masons do to this day. We are frank to admit that we do not belong to that class for there is no reason for anything of the kind.

We do admire the brother who by hard work and his own efforts has gained preferment among the brethren, that has spent much time and expense in getting the correct work of Masonry, but not because he has added to his name "Lord." We do not know but one Lord and him we reverence and adore.

We now quote from another: "From its origin to the present hour in all its vicisitudes, Masonry has been the steady unwavering friend of men." Rev. Erastus Burr.

To this we say yes and amen; our brother certainly has said a fine thing. From the days of Dear old Enoch down through Noah, Shem, Ham, and Japheth, Moses, Abram, Aholiab, through Joshua to Solomon, the wise man and the man that built the first great temple and after its destruction and the vessels were carried away to Babylon and after so many Hundred years when it was rebuilt and when John the Baptist and John the evangelist and Jesus Christ himself taught the principles of Free Masonry the fatherhood of God and the brotherhood of man, and down through the dark ages when Masons were persecuted and beheaded for the cause of Christianity and Masonry had been established. They stood

by their guns until thank God, we are permitted now to advocate our principles and our cause.

“Wherever the sun doth his successive journey run.”

Then my brother, your statement is true; we with you say it is true and may God speed the day that the fraternity may throughout the world see it as we do and fully realize what it is to be a true Mason; that it does mean that one should be a meek and lowly follower of the Lamb of God that takes away the sin of the world.

May this be our lot, my brother.

We now make our last quotation as follows from McCoy, page 191. “To communicate the blessings of which we are partakers; to contribute to the successful propagation of knowledge, virtue and peace, of the sciences and arts and whatever adorns social life and to assist in the advancement of human happiness, have ever been the great object of Free Masonry.”

“To communicate the blessings of which we are partakers” is an expression that is good and that is included in the object of Free Masonry;

To convey blessings to others is a very laudable ambition and was ever the encouragement of the noblest and best men of earth; and no man should be a partaker of any thing good without desiring to have others partake of it, and more especially should he be so if the thing or idea to be communicated is especially of such long standing as Free Masonry; for you can depend on it as a fact, my brother, that Masonry reaches away back into the past, not exactly in the shape that it exists now but having the same objects and ends in view, trying to convey to parties the blessings they enjoyed, for we assert it to be a

fact that the good in all ages always were happy, and it is so when they are doing good to others.

In this day and age no man can be a good Mason without being a good man and being a good man he is not satisfied without doing or trying to do good to others. Go back with me into the past and see who have been Masons and what they have done for the world and you will find that the good men of all ages have, the most of them been Masons and are so unto this day in the order.

That to contribute to the successful propagation of knowledge is certainly a laudable ambition and one that all the good people of all ages have been trying to do. It depends some on what kind of knowledge it is.

There are many kinds of knowledge. The general meaning of the word is to convey information to parties; We would have liked it better if the writer had defined what kind of knowledge he referred to; in other words if he had been more definite and certain—for the reason that Masonry being founded on the Bible, all the knowledge of any value comes from the Bible and all its precepts, its symbols, and its allegories are contained in the Bible.

If our position is correct, and we think it is then the knowledge referred to by our brother is the knowledge contained in the Bible, that pertains to the true dispensation of that knowledge, that treats of the salvation of the human race. Allow us to here assert that the Bible was written for this purpose and no other. The most cardinal and important points made in the Bible from Genesis to Revelations has reference to, and the completion of the redemption of the world by the suffering and death of Our Lord and Savior, Jesus Christ.

It may be, my friend, my brother, that you may think that we are a stickler about this thing; we are, and we believe as much in our position as we do in Masonry, and we are unable to see how any brother can believe otherwise. You will hear a Mason make the remark that a man that is a good Mason is a pretty good Christian; looking at this as a true Mason looks at it this is true but as a matter of fact, my brother, this is not true as a rule; I hope you will not be deceived by this for I assure you that I do not want to ask you to do anything that is not absolutely necessary for you to do that you may become a member of the Grand Lodge above.

There is only one way to do this and that is to have your sin washed away by Jesus Christ, the only Begotten Son of the Father; this is the only way you can have them forgiven. Listen, he says "Come unto me all ye that are weary and heavy laden; take my yoke upon you and learn of me and I will give you rest; for my yoke is easy and my burden is light, and I will give rest unto your souls." This is the true knowledge that Masonry is teaching; this has been the aim and desire of Masonry from its earliest inception down to the present time and ever will be.

Virtue, yes, it teaches virtue but do we, our brethren, practice it as we ought. To live a virtuous life is to live almost if not altogether a blameless life. Then, my brother study this word in connection with Free Masonry and see what it means. That each Mason is required to do this under the teachings of Free Masonry there can be no doubt for it is taught from the first to the last degree; but this is one of the cardinal and grandest principles in Free Masonry; we fear it is almost lost sight of and sadly neglected. Says one, "why

do you think so? Is it not a fact that you are mistaken or at least unnecessarily alarmed on this proposition?"

We wish that we could think so but in our travels throughout the United States and in the many Lodges we have visited we are satisfied that we are not; that virtue in the order is at low ebb, and just what can be done to raise this principle to the position it ought to occupy is one of the grave questions in the order at this particular time. The only way we know is to be careful who you admit to the order; this is the only way. If any brother knows of any better one it is his duty to make it known to the fraternity. "But," says the reader, "why do you use the term, at this time." For this reason; we were made a Mason during the war. At that time there were comparatively few Knight Templars throughout the United States and the "Order of Shriners" was scarcely known, and there were a very few 32nd and 33rd degree Masons; but now they are very numerous and especially Knight Templars and Shriners. In almost all Lodges where there are one hundred and twenty or twenty-five members there is a commandry and every where Shriners are being made; and they obtain gaudy uniforms, and a great many are young and handsome; and there are ladies that are captivated by these same splendid uniforms. So it requires Masons to be more on their guard than it did in former times. "But" says one, "this is a mere whim of yours and you belong to the old school and are behind the times." We desire to answer by saying that we have been a close observer and have heard many of the brethren talk, in our travels and have visited many lodges reaching almost all parts of the United States, so we know what we are talking about and we wish, my brother, that we could say

otherwise. Truly, virtue is one of the cardinal principles of Free Masonry.

The next word that is of vast importance to the fraternity is the word "peace." Yes, it is enjoined on the candidate early in the ceremonies; in the state you are to be a peaceable citizen and must defend your government and live as much as lies in you to be at peace with all citizens and to so conduct yourself that you will be respected by all men for after he has taken the degrees the community begins to watch him and they will criticise all his actions and deeds, not only what he has been before he became a Mason but now; they except very much of him. This my reader, is a member from the country where few men belong to any society. Now my brother you have a duty to perform that is important to the fraternity. If you comply with your obligations and live a moral, upright life and really break off all rough and uncouth habits and show to that community that Masonry has caused you to change your habits for the better, Masonry will receive a high standing in that community and others will soon apply for admission for "William Smith," we will call the brother by this name,—before he became a Mason he used profane language; he has abandoned the use of such language now; he used to gamble; he would bet on horse races, on dog-fights, and bull fights. He has quit all this now and the other young gentlemen of his acquaintance say "well Smith thinks he is better than any of the rest of us; he used to be the first man to lead off on all those games and bets; he is stuck up since he joined the Masons. I wonder what they did to him that he got so good all at once. He attends the lodge now regularly; never misses a meeting."

My brother, you are now occupying an important position in your community; you want to stand firm and show these young men what Masonry does teach and soon you will be the means of reforming your whole neighborhood and the old men and old women will soon say: "Well Free Masonry has made a different man out of William Smith. He used to be as big a roudy as any of the boys in the neighborhood, in fact he was the leader in all the betting and horse racing and he swore like a trooper; now he has quit it all since he joined the Masons and says that he is not going to engage in any of those habits any more. It sure has made a wonderful change in him and we believe that he is going to do it; that he has quit those things for good and if Free Masonry has caused him to do this it is not a bad thing after all."

Hold out, my brother, you have a work to do that no one can do for you. Be faithful. But suppose it has not only done this but has gone further and has made the impression on your mind that it is intended to make that is that it has made the impression that is related, which says to divest my mind and conscience of all the superfluities of life thereby fitting the body for that spiritual building, that house not made with hands Eternal in the Heavens.

Suppose that it has made this impression which is the one it is intended to make, and one has not only quit those habits that are grossly wrong, that are against the laws of one's country and are forbidden by the laws of Masonry and the laws of God. But now William Smith has actually accepted the beautiful idea contained in Masonry and has simply asked the Lord to forgive his sins in good faith and the Lord faithful

to his promise has done so and now he is a New creature in Christ Jesus.

Now my brother, you have sought and obtained the blessing that Free Masonry has in store for all those that will earnestly seek it; for he, Jesus Christ has said, "Come unto me all ye ends of the earth and be ye saved, for I am God and besides me there is no other."

Now my brother, you have a more important mission to perform; you live in a neighborhood that does not believe much in Masonry; your playmates and associates are those that engage in many bad things; you at one time joined them, but Masonry and its teachings convinced you that they were wrong and that you were wrong. You have convinced them by your actions that it is better to be a moral man. In this you have done a good work, but now you have another duty to perform, one of far more importance and if you can only hold out to the end through the power of prayer. My brother, go to God in Prayer; be faithful and soon you will hear those friends and classmates say "Well Smith has not only joined the Masons but he claims he has got religion. The fact is, he does not act at all as he used to do; is so pious, he is so particular about what he says and what he does; he has not only quit all his swearing and betting but John Jones told me that he heard him talking to John Willis and telling him he ought to join the church that he had joined the church and that God for Christ sake had pardoned his sins and that he was a new man in Christ Jesus. And all this was brought to his mind and attention from the fact that he joined the Free Masons, and now he talks about the Bible and about the church all the time; and he *does* seem different from what he used to be."

The old men and old women of the neighborhood meet and in congregation assembled, say "have you heard what Wm. Smith has done since he joined the Masons?" One says, "we heard that he had quit swearing and betting on horse racing." "But," says another, "that is not all; he did not stop there; he has joined the church and claims that God, for Christ's sake has washed his sins away"—"You don't say."

"Yes, that was what John Johnson told me, and he said he talked with him, himself, and he was trying to get him to join the church and get religion too it is a wonder he hadn't tried to get him to join the Masons as that seemed to be the cause of his reformation; but you know they do not persuade any person to join the Masons; I heard that long before I ever saw Wm. Smith. Yes, when I was a little boy, and that was sixty years ago, I heard one fellow say to another, "if a Mason would come to me and ask me, and appear to be friendly, I know I would send in my name and become a member. I am just as good as any of them and have as much money and pay my debts as promptly as any of the rest." This other man said, "if you wait until they ask you to join you will never become a Mason." "How do you know that?"

"Well I will tell you; I had an uncle that was a big Mason; I do not know how many degrees he had taken: I asked him once if they did not ask parties to become Masons?"

"He said, no; that if I or any other person wanted to become a Mason, we would have to do it of our own free will and accord; that no man ever becomes a Mason any other way."

"It is one of the rules of the order never to ask any person to join the order."

Now, Brother Smith, you are occupying a very important

position in the world and especially in your neighborhood. The young men and young women will try and get you to go to horse races and all places of amusement that you attended before you became a Mason and a church member; they will hold out many inducements and snares to induce you to turn away from the cause you have now espoused. You will have many temptations thrown in your pathway, but, my brother, be faithful; for Jesus Christ, your conductor has never failed and never will fail to conduct his followers safely home when life is ended here below. But my brother, you are not safe yet; there is another class, older in experience and more wily and cunning. They will meet you; they belong to that bold aggressive class that are steeped in sin and iniquity for years; they are the Devil's best workers; watch them they knew you when you were a little boy when they were grown and they were always the leaders in their community in their day; and they are known to be Infidels and are always trying to convince others that they are right. And now you meet them for the first time since you joined the Free Masons and the church. And the noisy one says, "Good morning Bill," you answer "Good morning Sir or John," as the case may be. Then he says: "Well Bill I hear that you have joined those thieving Masons and think now you are better than common people." Your answer, "I have joined the Masons and I am satisfied with what I received. I like the order very much." And he says, "I know John Jones; he is about my age and I remember when he joined the Masons and he was no better after he joined than he was before and he did not pretend to be, and he did not attend often and he went to horse races and bet on them just as he did before and he gambles and

swears just like he did before he joined and we hear that you have quit swearing and gambling; and more than that you have joined the church. You have let a lot of silly women and old men capture you and you are simply deluded and gone crazy, and you are liable to soon be in the insane asylum." You answer by saying that you do not care to discuss these questions with him; that you are satisfied with the church and with Masonry; that they have all treated you well, but as to the church members and the Masons.

"As for Brother Jones, if he does the way you say he does he is not as good a Mason as he ought to be. And the time may come when you are called on to die that you may not think these women are as crazy as you now think they are. I saw your mother at church and your aunt; they seemed to be interested in the sermon." The fellow looks a little ashamed, and says, "Yes, I hear Mother and Aunt have joined the church; well Mother is a good woman and so is Aunt but they are simply deluded as all others that do as they do." "Well if I am satisfied others ought to be; and I am more than satisfied and have no desire to go back to my old habits and mates. I am, by the grace of God going to run the race with patience that is set before me, looking unto him that does all things well, as the author and finisher of my salvation, and I expect to continue to the end; yet I do not desire to impose or enforce my opinion upon you or anybody else; yet I would very much dislike to call my mother crazy or even say that she belonged to a sect of people that were crazy." He answers by saying that he does not exactly think that his mother and aunt are crazy, but that they are off; they will get over it in time, as all others that have been deluded."

Smith, replying to him the last time says, "From what I have read, Noah, Abraham, Isaac, Jacob, Moses and Aron all belonged to the church; David the father of Solomon also belonged to the church, and all the good men of old, including Jesus, Joshua came of the tribe of Judea; and have you read what Jesus said: "Then I advise you to receive what he said before you condemn him." And as to the Masons, Solomon, who we are informed, was the wisest man of his day, was in his day one of the leading Masons of his day and these are the best men of their day and such has been the class of men that have espoused and defended their cause in all ages down to the present day and these two societies are good enough for me, and in them I expect to live and die. Hoping some day to hear better things than you have advocated to-day good-bye, Gentlemen."

After young Wm. Smith has gone the infidel says, "Well I am inclined to believe that this young fellow is very determined and he is nobodies fool." Says the other, "That's true." Says the infidel, "I knew that young Smith when he was a little tow-headed boy and at that time I did not think he would ever amount to anything but it seems as though I was mistaken. Did you notice how cool and deliberate he was in all his talk and how composed he was in his manner? And I must admit that he believed what he said and seemed to be trying to do right." Says the other, "There is no question in my mind but what he was in earnest and I believe that he is a good man."

Now Brother Smith, you have made a good defense; you have fought your first fight with a wily foe and you have won the fight manfully. But my brother, this life is a warfare and

there are temptations at every cross road along life's uneven journey. All you have to do is to still put your trust in the Lord and don't forget to pray and he will bring you safe to the end of life and you will be permitted to become a member of the Supreme Lodge above where the Supreme Commander shall always preside; but my brother before this time comes many events will take place on and around the old homestead. Be faithful and you will see the young men following your example; a number will become Masons; a number of others will become Christians; The whole neighborhood has changed their habits; the infidel has left the neighborhood; no one knows where he is now and there are not many friends left there to enquire after him. All this is and has been brought about by Wm. Smith joining the Masonic Fraternity, and getting the right idea of Masonry and having the courage to put in to practice what he got as the true idea of Masonry.

My dear reader, if this picture or story is true you see that Masonry is at least the hand maid of Christianity and prepares the mind for the Savior to dwell in and the heart for the indwelling of the holy spirit.

Still my reader, do not think for one moment that I have abandoned my position, that no man can be a true Mason unless he is a true Christian and that he does with all his heart, soul, body and mind believe in the gospel of the Lord Jesus Christ. This he must do to become a member of the Supreme Lodge above and my brethren you all expect this, we know; then why not live every day for it, for there will come a day that you will wish that you had.

My prayer is my brother, that you may do so from this time on to the end of your life.

His first proposition to assist in the advancement of human happiness is certainly one of the objects of Free Masonry, and whatever advances human happiness is a benefit to the world at large; for happiness is what the whole human race is hunting for and looking after and this is what we ought to expect and what the people ought to strive for. Happiness is a pleasure, then, to only think of it. It should occupy a place in every human heart. But what kind of happiness does he refer to?

Does he refer to the happiness commonly known as worldly happiness, such as one can obtain in the worldly pleasures of this life; as for instance: The theatre, the ballroom and the fashionable society, and going to social gatherings. If this is the kind of happiness the writer refers to, we say we cannot agree with him. That happiness referred to in Masonry is of a more durable character. We would not for one moment advocate the idea that Masonry does not increase ones happiness here. Of course it does and you will have many pleasant and happy meetings here and the society of Masons as a rule is pleasant for we have spent many pleasant and happy hours in the lodge room. But the real happiness in Masonry is in preparing while here to live in the supreme lodge above. We have now more pleasure in contemplating the meeting after death when we shall meet to part no more.

This is a grand thought. We shall know each other there; there is no contention there or striving for the mastery. We shall be members, if worthy of the supreme lodge forever in the presence of the I am that I am. He will be the su-

preme master; no dues to pay; no more death there; no sorrow for these things have all passed away and all things have become new for this is a new heaven, a new earth; for the old earth has passed away.

Wont this be joyful when we meet the old patriarchs, Enoch, Abraham, Isaac and Jacob; but Enoch when he beholds that grand throng that has been carrying out the principles that he originated eight hundred years after the creation of the world—whose mysteries he concealed by burying them in a subterranean cavern where they remained until Solomon brought them to light when he was excavating and preparing the foundation for the great temple. But oh, the long line of Martyrs and heroes that belong and have belonged to the fraternity. But, says the reader, what do you claim it takes to constitute and obtain this happiness? Tell me again in as few words as possible but make it plain. We state, as we shall answer to God in that great day, “First seek ye the kingdom of God and his righteousness, and all these things shall be added to you.” What things do you refer to? The happiness promised you in this world and that which is to come. “Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you; for he that asketh I will in no wise turn away; and he that asks me early shall find me.” Remember my brother, what the Lord purposes, that he performs; and as sure as you live and as sure as you ask him aright that sure he will say enough you may understand you must repent of your sins and become as helpless as a little child for you can do nothing towards saving yourself except to repent and feel your helplessness and your need of his cleansing power which you are sure to receive if you ask aright. May

the God we worship and adore put it into the hearts of the fraternity throughout the world to do this by coming boldly to a throne of grace and by saying, "Here Lord, I give my self away; 'tis all that I can do;" and God the father, and God the son, and God the Holy Ghost will do what remains to be done, So may it be.

This ends the comment on what others say as to the object of Free Masonry, and we continue what we have to say in conclusion on this subject. We desire here to give a partial description of Solomon's temple, commencing at the second chapter of the second Chronicles. "And Solomon determined to build an house for the name of the Lord and an house for his kingdom; and Solomon to have three score and ten thousand men to bear burdens and four score thousand to hew in the mountains and three thousand six hundred to oversee them. And Solomon sent to Hiram, King of Tyre, saying "as thou didst deal with David my father and didst send him cedars to build him an house to dwell therein, even so deal with me. Behold I build an house to the name of the Lord, my God, to dedicate it to him, to burn before him sweet incense and for the continual shew-bread and for the burnt offerings, morning and evening, on the Sabbath and on the new moons and on the solemn feasts of the Lord our God. This is an ordinance for ever to Israel.

"And the house which I build is great, for great is our God above all Gods; but who is able to build him a house seeing that the heaven and heaven of heavens cannot contain him? Who am I then that I should build him an house save only to burn sacrifice before him?

"Send me now therefore a man cunning to work in gold

and silver and in brass and in iron and in purple and in crimson and in blue and that has the skill to grave with the cunning men that are with me in Judea, and in Jerusalem whom David, my Father, did provide, and send me also cedar trees, fir trees, and Algum trees out of Lebanon, and behold my servants shall be with thy servants even to prepare me timber in abundance for the house which I am about to build shall be wonderfully great.

“And behold I will give to thy servants the hewers that cut timber, twenty thousand measures of beaten wheat and twenty thousand measures of barley, and twenty thousand baths of wine and twenty thousand baths of oil.”

Then Hiram, the King of Tyre, answered in writing which he sent to Solomon. “Because the Lord hath loved his people he hath made thee king over them.” Hiram said moreover. “Blessed be the Lord God of Israel that made Heaven and earth, who have given to David the King a wise son; indeed with prudence and understanding that he might build an house for the Lord and an house for his kingdom. And now I have sent a cunning man endowed with understanding, the son of a woman of the daughter of Dan; and his father was a man of Tyre skillfull to work in gold and in silver, in brass, in iron, in stone and in timber, in purple, in blue, and in fine linen and in crimson; also to grave any manner of graving, and to find out every device which shall be put to him with thy cunning men of my Lord David, thy father.

“Now wherefore, the wheat and the barley, the oil and the wine which my Lord has spoken of, let him send unto his servants and we will cut wood out of Lebanons much as thou-

shalt need and we will bring it to thee in floats by sea to Joppa, and thou shalt carry it up to Jerusalem."

"And Solomon numbered all the strangers that were in the land of Israel after the numbering wherewith David his father had numbered them, and they were found one hundred and fifty thousand and three thousand six hundred; and he set three score and ten thousand of them to be bearers of burdens and four score thousand to be hewers in the mountain, and three thousand six hundred overseers to set the people to work."

Third chapter. "Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah where the Lord appeared unto David, his father, in the place that David had prophesied in the threshing floor of Ornan the Jebusite. And he began to build on the second day of the second month in the fourth year of his reign. Now these are the things wherein Solomon was instructed for the building of the house of God. The length by cubits after the first measure was three score cubits and the breadth twenty cubits; and the porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty, and he overlaid it within with pure gold; and the greater house he ceiled with fir tree which he overlaid with fine gold and set thereon palm trees and chains. And he garnished the house with precious stones for beauty and the gold was gold of pure vein. And he overlaid also the house, the beams, the posts and the walls thereof, and the doors thereof with gold and graved cherubims on the walls. And he made the most holy house, the length whereof was according to the breadth of the house, twenty

cubits and the breadth thereof twenty cubits; and he overlaid it with fine gold amounting to six hundred Talents.

“And the weight of the nails was fifty shekels of gold, and he overlaid the upper chambers with gold; and in the most holy house he made two cherubims of image work and overlaid them with gold. And the wings of the cherubims were twenty cubits long; one wing of the one cherub was five cubits reaching to the wall of the house, and the other wing was likewise five cubits reaching to the wing of the other cherub.

“And one wing of the other cherub was five cubits reaching to the wall of the house; and the other wing was five cubits also joining to the wing of the other cherub.

“The wings of these cherubins spread themselves forth twenty cubits and they stood on their feet and their faces were inward.

“And he made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubims therein. Also he made before the house two pillars of thirty and five cubits high and the chapter that was on the tops of each of them was five cubits. And he made chains as in the oracle and put them on the heads of the pillars and made an hundred pomegranates and put them on the chains. And he reared up the pillars before the temple, one on the right hand and the other on the left and called the name of that one on the right hand, Jachim, and the name of that on the left, Boaz.”

Chapter four. “Moreover, he made an altar of brass, twenty cubits, the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof. Also he made a molten sea of ten cubits from brim to brim round in

compass and five cubits the height thereof, and a line of thirty cubits did compass it round about.

“And under it was the similitude of oxen which did compass it round about, ten in a cubit, compassing the sea round about: Two rows of oxen were cast when it was cast. It stood upon twelve oxen, three looking toward the north and three looking toward the south and three looking toward the east; and the sea was set above, upon them and all their hinder parts were inward. And the thickness of it was an handbreadth, and the brim of it like the brim of a cup with flowers of lillies; and it received and held three thousand baths.

“And he made also ten ewers and put five on the right hand and five on the left to wash in them such things as they offered for the burnt offering they washed in them; but the sea was for the priests to wash in.

“And he made ten candle sticks of gold according to these and set them in the temple, five on the right hand and five on the left.

“He made also ten tables and placed them in the temple five on the right side and five on the left; and he made a hundred basins of gold.

“And furthermore, he made the court of the priest and the great court and doors for the court, and over-laid the doors with brass. And he set sea on the right side of the east end over against the south.

“And Hiram made the plats and the shovels and the basins; and Hiram finished the work that he was to make for King Solomon for the house of God, to-wit: the two pillars and the pommels and the chapters which were in the tops of

the two pillars, and the two wreaths to cover the two pommels of the chapters which were on the tops of the pillars, and four hundred pomegranates on the two wreaths, two rows of pomegranates on each wreath to cover the two pommels of the chapters which were upon the pillars. He also made bases and ewers made he upon the bases; one sea and twelve oxen under it. The plats also and the shovels, and the flesh hooks and all these instruments did Hiram, his father make to King Solomon for the house of the Lord, of bright brass. In the plain of Jorden did the king cast them in the clay ground between Succoth and Zeredatath.

“Thus Solomon made all these vessels in great abundance for the weight of the brass could not be found out; and Solomon made all the vessels that were for the house of God, the golden altar also and the tables and the table whereon the shew bread set; moreover, the candle-sticks with their lamps that they should burn after the manner before the oracle of pure gold.

“And the flowers and the lamps and the tongs made he of gold and that perfect gold. And the snuffers and the basins and the spoons and the censer of pure gold and the entry of the house, the inner doors thereof for the most holy place and the doors of the house of the temple were of gold.

“Thus all the work that Solomon made for the house of the Lord was finished and Solomon brought in all the things that David, his father had dedicated, and the silver and the gold and all the instruments put he among the treasurers of the house of God.

“Then Solomon assembled the elders of Israel and all the heads of the tribes, the chief of the fathers of the children

of Israel unto Jerusalem to bring up the ark of the covenant of the Lord out of the city of David which is in Zion.

“Wherefore all the men of Israel assembled themselves unto the king in the feast which was in the seventh month. And all the elders of Israel came and the Levites took up the Ark; and they brought up the Ark and the Tabernacle of the congregation and all the holy vessels that were in the tabernacle, these did the priests and the Levites bring up.

“Also King Solomon and all the congregation of Israel that were assembled unto him before the Ark sacrificed sheep and oxen which could not be told or numbered for multitude.

“And the priest brought in the Ark of the covenant of the Lord into this place to the oracle of the house unto the most holy place even under the wings of the cherubims: For the cherubims spread forth their wings over the place of the Ark and the cherubims covered the Ark and the staves thereof above. And they drew out the staves of the Ark that the ends of the staves were seen from the Ark before the oracle, but they were not seen without; and there it rests unto this day.

“There was nothing in the Ark save the two tables which Moses put therein at Hoab; when he had made a covenant with the children of Israel when they came out of Egypt. And it came to pass when the priest come out of the holy place, for all the priests that were present were sanctified, and did not then wait by course.

“Also the Levites which were the singers all of them of Asaph, of Hanaan of Judea, they with their sons and their brethren being arrayed in white linen having cymbals and psalteries and harps, stood at the east end of the altar, and with them an hundred and twenty priests standing with trum-

pets. It came even to pass as the trumpeters and singers were as one to make one sound to be heard in praising and thanking the Lord, and when they lifted up their voice with trumpets and cymbals and instruments of music and praised the Lord, saying—‘for he is good for his mercy endureth forever,’ that then the house was filled with a cloud even the house of the Lord. So that the priest could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God.

“Then said Solomon, the Lord hath said that he would dwell in the thick darkness. But I have built an house of habitation for thee and a place for thy dwelling forever. And the king turned his face and blessed the whole congregation of Israel and all the congregation stood.

“And he said, ‘Blessed be the Lord God of Israel who hath with his hand fulfilled that which he spake with his mouth to my father, David, saying ‘since the day that I brought forth my people out of the land of Egypt choosing no city among all the tribes of Israel to build an house in that my name might be there; neither chose I any man to be a ruler over my people of Israel.

“‘But I have chosen Jerusalem that my name might be there and have chosen David to be over my people Israel.’

“Now it was in the heart of David, my father, to build an house for the name of the Lord of Israel; but the Lord said to David, my father, for as much as it was in thine heart to build an house for my name thou didst well in that it was in thine heart; notwithstanding, thou shalt not build the house but thy son which shall come forth out of thy loins, he shall build an house for my name, the Lord therefore hath per-

formed the word that he hath spoken; for I am risen in the room of David, my father, and am set on the throne of Israel as the Lord promised and have built the house in the name of the Lord God of Israel.'

"And in it I put the ark, wherein is the covenant of the Lord, that he made with the children of Israel. And he stood before the altar of the Lord in the presence of all the congregation of Israel and spread forth his hands.

"For Solomon has made a brazen scaffold of five cubits long and five cubits broad and three cubits high and set in the midst of the court, and upon it he stood and bended down upon his knees before all the congregation of Israel and spread forth his hands towards Heaven; and said, 'O, Lord God of Israel, there is no God like thee which keepeth thy covenant and sheweth mercy unto thy servants that walk before thee with all their hearts. Thou which hast kept with my servant David my father, that which thou hast promised him and spakest with thy mouth and hast fulfilled it with thine hand as it is this day.

"Now therefore, O, Lord God of Israel, keep with thy servant David my father, that which thou hast promised him saying, there shall not fail thee a man in my sight to set upon the throne of Israel yet so that thy children take heed to their ways to walk in my law as thou hast walked before me.

"Now then, O, Lord God of Israel, let thy word be verified which thou hast spoken unto thy servant David. But will God in every deed dwell with men on the earth? Behold Heaven and the Heaven of Heavens cannot contain thee, how much less this house which I have built.

"Have respect therefore to the prayer of thy servant and

to his supplication, O Lord My God, to hearken unto the cry and the prayer which thy servant prayeth before thee.

“That thine eyes may be upon this house day and night upon the place whereof thou hast said that thou wouldst put thy name there; to hearken unto the prayer which thy servant prayeth toward this place. Hearken, therefore unto the supplications of thy servant and of thy people of Israel which they shall make toward this place; hear them from thy dwelling place even from heaven and when thou hearest, forgive.

“If a man sin against his neighbor and an oath be laid upon him to make him swear and the oath come before thine altars in this house, then hear thou from Heaven and do and judge thy servants by requiting the wicked by recompensing his way upon his own head and by justifying the righteous; by giving him according to his righteousness.

“And if thy people of Israel be put to the worse before the enemy because they have sinned against thee and shall return and confess thy name and pray and make supplication before thee in this house; then hear thou from the Heavens and forgive the sin of thy people, Israel, and bring them again unto the land, which thou gavest to them and to their fathers.

“When the Heaven is shut up and there is no rain because they have sinned against thee yet if they pray toward this place and confess thy name and turn from their sin when thou dost afflict them.

“Then hear thou from Heaven and forgive the sin of thy servants, and of thy people, Israel, when thou hast taught them the good way wherein they should walk and send rain

in upon thy land which thou hast given unto thy people for an inheritance.

“If there be dearth in the land, if there be pestilence, if there be blasting or mildew, locust, or caterpillars, if their enemies besiege them in the cities of their land, whatsoever sore or whatsoever sickness there be then what prayer or what supplication soever shall be made of any man or of all thy people Israel, when every one shall know his own sore and his own grief and shall spread forth his hands in this house.

“Then hear thou from Heaven, thy dwelling place, and forgive and render unto every man according to all his ways whose heart thou knowest for thou only knowest the hearts of the children of man, that they may fear thee, to walk in thy ways so long as they live in the land which thou gavest unto our fathers.

“Moreover, concerning the stranger which is not of thy people, Israel, but is come from a far country for thy great names sake, and thy mighty hand and thy stretched out arm; if they come and pray in this house, then hear thou from the Heavens even from thy dwelling place and do according to all that the stranger calleth to thee for, that all people of the earth may know thy name and fear thee as doth thy people, Israel, and may know that this house which I have built is called by thy name.

“If thy people go out to war against their enemies by the way that thou shalt send them, and they pray unto thee from this city which thou hast chosen, and the house which I have built for thy name, then hear from the heavens their prayer and their supplication and maintain their cause. If they sin against thee, for there is no man which sinneth not,

and thou be angry with them and deliver them over before their enemies, and they carry them away, captives, unto the land far off or near; yet if they bethink themselves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, saying, 'we have sinned, we have done amiss and have dealt wickedly;' and if they return to thee with all their heart and all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gavest unto their fathers. and towards the city which thou hast chosen; and toward thy house which I have built for thy name then hear from the Heavens even from thy dwelling place, their prayer and their supplications and maintain their cause, and forgive thy people which have sinned against thee.

"Now, my God, let me beseech thee, thine eyes be open and let thine ears be attent unto the prayer that is made in this place.

"Now therefore, arise, O, Lord God unto thy resting place, thou and the ark of thy strength; let thy priest, O Lord God be clothed with salvation, and let thy saints rejoice in goodness. O, Lord God turn not away thy face of thine anointed; remember the mercies of David thy servant.

"Now when Solomon had made an end of praying, the fire came down from Heaven and consumed the burnt offering and the sacrifices and the glory of the Lord filled the house." From chapter 7, 1st verse.

CHAPTER XXIII.

We have copied the above from the Bible for the reason that it could not be made more concise and expressive by any language that we could use; and we thought it proper to describe the temple which we consider the most perfect ever built by man. There are many things connected with the building, dedication and completion of this building that are dear to every Mason.

It marks an event in his life when he takes the degrees that he never forgets and never ought to.

If the building made by the hands of Solomon is as above described what will the building fashioned and built by God be? Oh, who on earth can describe it? John, the Revelator had a mere glimpse of it; hear what he says about it. Chapter four: "After this I looked and behold, a door was opened in Heaven, and the first voice which I heard was as it were of a trumpet talking with me which said, 'come up hither and I will show thee that which must be hereafter.' And immediately I was in the spirit, and behold, a throne was set in Heaven and one sat on the throne.

"And he that sat was to look upon, like jasper and a sapphire stone and there was a number round about the throne in sight like unto an emerald.

"And upon the seats I saw four and twenty elders clothed in white raiment and they had on their heads crowns of gold.

"And before the throne there was a sea of glass.

"And he showed me a pure river of water of life clear as crystal proceeding out of the throne of God and of the Lamb.

"And in the midst of the street of it and on either side of the river was the tree of life which bore divers manners of fruits, and yielded her fruit every month and the leaves of the tree were for the healing of the nations.

"And there shall be no night there and they need no candle, neither light of the sun for the Lord God giveth them light and they shall reign forever and ever."

If we could only describe that building, that supreme lodge or temple that has already been built without hands, Eternal in the Heavens; where are walls of jasper, whose foundation is of pure gold as it were transparent glass, whose builder and maker is God. Oh, what a scene; Oh, what a country. Oh, that we the members of the fraternity may live here in that relation to God that we may be permitted to be inhabitants of that grand and beautiful city with the pure in heart forever and forever.

What is the object of Free Masonry? We now state that in this is included everything that can make man better; and the wisdom of ages are contained in its ceremonies. All its precepts and examples are founded in love, charity, patience, forbearance and goodness. All its lodge rooms and temples wherever found are in imitation of and represent the Holy of Holies, a place where the ark of the covenant has always been. Its teaching represents a country that flows with corn, wine, oil, milk and honey and its food for thought is the Heavenly

man. The great, the grand and supreme object of all its votaries is to gain a home in Heaven.

On this plane Free Masonry moves majestically along with the stream of time, fashioning and molding the character of men; fully realizing that she is indebted to the past and in her deep and lasting obligation to the present; hoping that the future may place all her adherents on a higher and more Heavenly plane; fully realizing her grand scope and broad field for missionary work; adhering to her ancient landmarks; scattering benediction in her path in active benevolence and charity to all who come within the sphere of her influence, and oh, how great it is getting to be; but for fear we may stray from the path of righteousness, let us see where we are and let us not be proud and self reliant; if we are, we are lost. Let us say with the psalmist. "I was glad when they said unto me, let us go into the house of the Lord. Our feet shall stand within thy gates, O, Jerusalem. Jerusalem is builded as a city that is compact together; for there are set thrones of judgment, the thrones of the house of David.

"Peace be within thy walls and prosperity within thy palaces.

"I will now say for my brethren and companions sakes, peace be within thee. Because of the house of the God our father I will seek thy good.

"Unto the left I lift mine eyes to thou that dwellest in the Heavens. Behold, as the eyes of servants look unto the hand of their master and as the eyes of a maiden unto the hand of her mistress, so our eyes wait upon the Lord our God until that he may have mercy upon us.

"Have mercy upon us, O Lord, have mercy upon us for we

are exceedingly filled with contempt. Our soul is exceedingly filled with the scorning of those that are at ease and with the contempt of the proud.

“They that trust in the Lord shall be as Mount Zion which cannot be removed but abideth forever.

“As the mountains are round about Jerusalem so is the Lord around about his people from henceforth even forever.

“For the rod of the wicked shall not rest upon the lot of the righteous lest the righteous put forth their hands unto iniquity.

“Do good, Oh Lord, unto those that be good and to them that are upright in their hearts; as for such as turn aside into their crooked ways the Lord shall lead them forth with the workers of iniquity; but peace shall be upon Israel.

“The Lord hath done great things for us whereof we are glad.

“They that sow in tears shall reap in joy. And he that goeth forth and weepeth bearing precious seed shall doubtless come again with rejoicing bringing his sheaves with him.

“Praise ye the Lord, singing unto the Lord a new song and his praise in the congregation of saints. Let Israel rejoice in him that made him; let the children of Zion be joyful in their king.

“Let them praise his name in the dance; let them sing praises unto him with the timbral and the harp.

“For the Lord taketh pleasure in his people; he will beautify the meek with salvation; let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouths and a two edged sword in their hand.

“To execute vengeance upon the Heathen and punishment

upon the people. To bind their kings with chains and their nobles with fellows of iron; to execute upon them the judgment written. This honor have all the saints; praise ye the Lord.

"Praise ye the Lord, praise God in his sanctuary; praise him in the firmament of his power. Praise him for his mighty acts; praise him according to his excellent greatness. Praise him with the sound of the trumpet; Praise him with the psaltry and harp; Praise him with the timbral and dance.

"Praise him with stringed instruments and organs.

"Praise him upon the loud cymbal. Praise him upon the high sounding cymbals. Let everything that hath breath praise the Lord. Praise ye the Lord.

"My son, forget not my Law, but let thine heart keep my commandments. For length of days and long life and peace shall they add to thee; let not mercy and truth forsake thee; bind them about thy neck. Write them on the tables of thine heart.

"So shalt thou find favor and good understanding in the sight of God and man.

"Trust in the Lord with all thine heart and lean not to thine own understanding. In all thy ways acknowledge him and he shall direct thy paths.

"Be not wise in thine own eyes; fear the Lord and depart from evil.

"It shall be health to thy naval and marrow to thine bones.

"Honor the Lord with thy substance and with the first fruits of all thine increase. So shall thy barns be filled with plenty and thy presses shall burst forth with new wine.

“My sons, despise not the chastening of the Lord; neither be weary of his correction.

“For whom the Lord loveth he correcteth; even as a father the son in whom he delighteth.

“Happy is the man that findeth wisdom and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver; and the gain thereof than fine gold.

“She is more precious than rubies; and all the things thou canst desire are not to be compared unto her.

“Length of days is in her right hand; and in her hand riches and honor.

“Her ways of pleasantry and all her paths are peace.

“She is a tree of life to them that lay hold upon her and happy is every one that returneth unto her.

“The Lord by wisdom hath founded the earth; by understanding hath he established the Heavens. By his knowledge the depths are broken up and the chinks drop down the dew.

“My son, let not them depart from thine eyes; keep sound wisdom and discretion. So shall they be life unto thy soul and peace to thy heart.

“Thou shalt then walk in thy way safely and thy foot shall not stumble. When thou liest down thou shalt not be afraid. Yea, thou shalt lie down and thy sleep shall be sweet. Be not afraid of sudden fear; neither of the desolation of the wicked when it cometh.

“For the Lord shall be thy confidence and shall keep thy foot from being taken.

"Withhold not good from them to whom it is due when it is in the power of thine hand to do it.

"Say thou not to thy neighbor, 'go and come again,' and tomorrow I will give thee that thou hast by thee.

"Devise not evil against thy neighbor seeing he dwelleth securely by thee.

"Strive not with a man without cause, if he have done thee no harm.

"Envy not the oppressor and choose none of his ways; for the froward is an abomination to the Lord, but his secret is with the righteous.

"The curse of the Lord is in the house of the wicked, but he blesseth the habitation of the just.

"Surely he scorneth the scorners; but he giveth grace unto the lowly.

"The wise shall inherit glory, but shame shall be the promotion of fools."

Oh, what instruction there is in this. We will my brother, all profit by complying with the instructions given in this chapter. 3rd chapter, Ecc. "To every thing there is a season and a time to every purpose under the Heavens.

"A time to be born and a time to die; a time to plant and a time to pluck up that which is planted. A time to kill and a time to heal; a time to break down and a time to build up; a time to weep and a time to laugh; a time to moan and a time to dance. A time to cast angry stones and a time to gather stones together; a time to embrace and a time to refrain from embracing.

"A time to get and a time to lose; a time to keep and a

time to cast away; a time to rend and a time to sew; a time to keep silence and a time to speak. A time to love and a time to hate; a time of war and a time of peace." We add, a time to be wicked and a time to be righteous. May the latter time come to all Masons early in life.

"What profit hath he that washeth in that wherein he laboreth? I have seen the travail which God hath given to the sons of man to be exercised in it. He hath made every thing beautiful in his time.

"Also he hath set the world in their heart so that no man can find out the work that God hath done from the beginning to the end.

"I know there is no good in them but for men to rejoice and do good in his life.

"And also that every man should eat and drink and enjoy the good of all his labor; it is the gift of God. I know that whatsoever God doeth it shall be forever; nothing can be put to it; nor anything be taken from it. And God doeth it that men should fear before him.

"That which has been is now; and that which is to be has already been; and God requireth that which is past. Moreover, I saw under the sun the place of judgment, that wickedness was there, and the place of righteousness that iniquity was there.

"I said in mine heart, God shall judge the righteous and the wicked for there is a time there for every purpose and for every work.

"I said in mine heart, concerning the estates of the sons of men, that God might manifest them and that they might see that they themselves are beasts. For that which befalleth the

sons of men befalleth the beast; even one thing befalleth them as the one doeth.

“So doeth the other: Yea, they all have one breath, so that man hath no pre-eminence above a beast for all is vanity.

“All goeth unto one place; all are of the dust and all turn to dust again. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth.

“Wherefore I perceive that there is nothing better than that a man should rejoice in his own works; for that is his portion for who shall bring him to see what shall be hereafter.”

I copy this chapter on account of its elegant truths and sentiments and for the purpose of showing that the writer makes a difference as to where the soul of man and the soul of the beast goes. He says that the soul of men goeth upward, while the soul of the beasts goeth downward to the earth. Thus in all cases like this where he or others speak of man in connection with beasts and liken them to each other, they have reference to the body mainly, and that they each alike return to dust after death.

In times gone by there seemed to be some confusion on this point but now we think all writers agree on this subject everywhere.

Chapter 5, Ecc. “Keep thy foot where thou goest to the house of God; be more ready to hear than to give the sacrifice of fools; for they consider not that they do evil.

“Be not rash with thy mouth and let not thine heart be hasty to utter anything before God, for God is in Heaven and thou art on earth; therefore let thy words be few.

“For a dream cometh through a multitude of baseness and a fools voice is known by a multitude of words.

“When thou vowest a vow unto God defer not to pay it, for he hath no pleasure in fools; pay that which thou hast vowed. Better is it then thou shouldst not vow than that thou shouldst vow and not pay.

“Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel that it was an error; wherefor should God be angry at thy voice and destroy the work of thine hands.

“For in the multitude of dreams and many words there are also divers vanities; but fear thou God.

“If thou seest the oppression of the poor and violent prevailing of judgment and justice in probing, marvel not at the matter for he that is higher than the highest requireth and those be higher than they. Moreover, the prophet of the earth is for all; The King himself is revealed by the fold.

“He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase. This is also vanity.

“When goods increase they are increased that eat them and what good is there to the owners thereof, saving the beholding of them with their eyes?

“The sleep of the laboring man is sweet whither he eat little or much, but the abundance of the rich will not suffer him to sleep.

“There is a sore evil which I have seen under the sun, namely; riches kept for the owner thereof to their hurt, but those riches perish by evil travail and he begetteth a son and there is nothing in his hand.

“As he came forth of his mothers womb, naked shall he return to go as he came and shall take nothing of his labor which he may carry away in his hand. And this also is a sore evil that in all points as he came so shall he go and what profit hath he that hath labored for the end?

“All his days also he eateth in darkness and he hath much sorrow and wrath with his sickness.

“Behold that which I have seen; it is good and comely for one to eat, to drink and to enjoy the good of all his labor that he taketh under the sun all the days of his life which God hath given him for it is his portion.

“Every man also to whom God hath given riches and wealth and hath given him power to eat thereof and to take his portion and to rejoice in his labor. This is the gift of God.

“For he shall not much remember the days of his life because God answereth him in the joy of his heart.”

We copy this chapter and call attention to the fourth verse in particular, “When thou vowest a vow to God pay it.” How many vows, my brother have you made that were made in good faith that you fully intended to pay but you neglected to do so.

Be careful hereafter and when you vow a vow to the Lord pay it; for God is in heaven and we are on earth. He is not slack concerning his promises as men are.

Chapter 11: “Cast thy bread upon the waters; for thou shalt find it after many days.

“Give a portion to seven and also to eight, for thou knowest not what evil shall be upon the earth.

“If the clouds be full of rain they empty themselves upon the earth and if the tree fall toward the south or toward the north, in the place where the tree falleth there it shall be.

“He that observeth the wind shall not sow and he that regardeth the clouds shall not reap.

“As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child, even so thou knowest not the works of God who maketh all.

“In the morning sow thy seed and in the evening withhold not thy hand, for thou knowest not whither shall prosper, either this or that, or whither they both shall be alike good.

“Truly the light is sweet and a pleasant thing it is for they eyes to behold the sun.

“But if a man live many years and rejoice in them all, yet let him remember the days of darkness for they shall be many; all that cometh is vanity.

“Rejoice, O young man in thy youth and let thy heart cheer thee in the days of thy youth and walk in the ways of thine heart, and in the sight of thine eyes but know thou that for all these things God will bring thee unto judgment.

“Therefore remove sorrow from thy heart and put away evil from thy flesh for childhood and youth are vanity.”

The third verse announces the principle or doctrine, “as a man dies so shall he meet his God; that there is no repentance beyond the grave.”

Then, my brother, how important it is that we each make our peace, calling and election sure. Delays are dangerous for you cannot tell when the call for you will come and when he calls we must go. Then be ready for we are informed that while the lamp holds out to burn the vilest sinner may return. “But,” says one, “I am not one of the vilest.”

Remember, my Brother, if you are not born again you belong to that class as we all do.

44th chapter of Ezekiel: "Then he brought me back the way of the gate of the outward sanctuary which looketh toward the east; and it was shut.

"Then said the Lord unto me, 'This gate shall be shut; it shall not be opened and no man shall enter in by it because the Lord God of Israel hath entered in by it; therefore it shall be shut.

"It is for the prince, the prince he shall sit in it to eat bread before the Lord; he shall enter by way of the porch of that gate, and shall go out by way of the same.'

"Then brought he me by way of the north gate before the house and I looked and beheld the glory of the Lord filled the house of the Lord; and I fell upon my face.

"And the Lord said unto me, Mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the Lord. And the laws thereof and mark well the entering in of the house, with every going forth of the sanctuary.

"And thou shall say to the rebellious, even to the house of Israel, thus sayeth the Lord God; 'Oh, ye house of Israel, let it suffice you of all your abominations, in that ye have brought into my sanctuary strangers, uncircumcised in heart and uncircumcised in flesh to be in my sanctuary to pollute it even my house; when ye offer my bread, the feet and the blood and they have broken my covenant because of all your abominations.

"And ye have not kept the charge of mine holy things; but ye have set keepers of my charge in my sanctuary for yourselves.

Thus sayeth the Lord God. 'No strangers uncircumcised'

in heart and uncircumcised in flesh shall enter into my sanctuary of any stranger that is among the children of Israel. And the Levites that are gone away far from me when Israel went astray which went astray away from me after their idols, they shall even bear their iniquity. Yet they shall be ministers in my sanctuary, having charge at the gates of the house and ministering unto the house. They shall slay the burnt offerings and the sacrifice for the people and they shall stand before them to minister unto them .

“Because they ministered unto them before their idols and caused the house of Israel to fall unto iniquity therefore have I lifted up mine hand against them saith the Lord God; and they shall bear their iniquity.

“And they shall not come near unto me to do the office of priest unto me nor to come near to any of my holy things in most holy places. But they shall bear their shame and their abominations which they have committed.

“But I will make them keepers of the charge of the house for all the service thereof and for all that shall be done therein.

“But the priests, the Levites, and the sons of Zadak, that kept the charge of my sanctuary when the children of Israel went astray from me.

“They shall come near to me to minister unto me and they shall stand before me to offer unto me the fat and the blood, saith the Lord God.

“They shall enter unto my sanctuary and they shall come near to my table to minister unto me and they shall keep my charge.

“And it shall come to pass that when they enter into the gates of the near court, they shall be clothed with linen gar-

ments and no wool shall come upon them while they minister in the gates of the inner court and within. They shall wear linen bonnets upon their heads and shall have linen breeches on the loins. They shall not girt themselves with anything that causeth sweat.

“And when they go forth unto the outer court, even unto the uttermost to the people they shall put off their garments wherein they ministered and lay them in the holy chambers; and they shall put on other garments and they shall not sanctify the people with their garments.

“Neither shall they shave their heads, nor suffer their locks to grow long. They shall only poll their heads.

“Neither shall any priest drink wine when they enter into the inner court. Neither shall they take for their wives a widow nor her that is put away; but they shall take maidens of the seed of the house of Israel or widow that had a priest before.

“And they shall teach my people the difference between the holy and the profane and cause them to discern between the clean and the unclean.

“And in controversy they shall stand in judgment; and they shall judge it according to my judgment; and they shall keep my laws and my statutes in all mine assemblies; and they shall hallow my Sabbaths.

“And they shall come at no dead person to defile themselves; but for father or for mother, or for son or for daughter, for brother or for sister that hath had no husband they may defile themselves.

“And after he is cleansed they shall reckon unto him seven days. And on the day that he goeth into the sanctuary

unto the inner court to minister to the sanctuary, he shall offer his sin offering, saith the Lord God. And it shall be unto him an inheritance; I am their inheritance, and ye shall give them no possessions in Israel. I am their possession.

"They shall eat the burnt offerings and the sin offerings and the trespass offering and every dedicated thing in Israel shall be theirs.

"And the first of all the first fruits of all things and every oblation of all of every sort of your oblations shall be the priests: Ye shall also give unto the priests the first of your dough that they may cause the blessings to rest in thy house.

"The priest shall not eat of anything that is dead of itself or torn whether it be fowl or beast."

The fourth verse is magnificent and shows to us that the natural man cannot look upon the glory of God for when he beheld it he fell upon his face. If this be true, and it is, how careful we ought to be and how earnest we ought to seek some humble place there. This is the only way we can obtain it, to be faithful and seek it. "And the glory filled the house of the Lord." What a grand sight this must have been. Let us all live so that we may behold it, that we may live there, that even sinners like us may possess some little part of that glorious building not made with hands.

"Behold I will send my messenger and he shall prepare the way before me and the Lord whom ye seek shall suddenly come to his temple; even the messenger of the covenant whom we delight in, behold he shall come saith the Lord of hosts.

"But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire and like a fuller's soap.

“And he shall set as a refiner and purifier of silver, and he shall purify the sons of Levi and purge them as gold and silver.

“That they may offer unto the Lord an offering in righteousness. Then shall the offering of Judea and Jerusalem be pleasant unto the Lord as in the days of old and as in former years.

“And I will come near to you to judgment and I will be a swift witness against the socerers and against the adulterers, and against false swearing, and against those that oppress the hireling in his wages, the widow and the fatherless and they that turn aside the stranger from his right and fear not me,” saith the Lord of hosts.

“For I am the Lord, I change not, therefore ye sons of Jacob are not consumed.

“Even from the days of your fathers ye are gone away from mine ordinance and have not kept them; return unto me and I will return unto you, saith the Lord of hosts. But ye said, wherein shall we return?

“Will a man rob God? yet ye have robbed me; but ye say wherein have we robbed thee? In tithes and offerings.

“Ye are cursed with a curse, ye have robbed even this whole nation.

“Bring ye all the tithes into the storehouse that there may be meat in my house and prove me now herewith, saith the Lord of hosts. I will open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it.

“And I will rebuke the devourer for your sakes and he shall not destroy the fruits of your ground; neither shall your vine

cast her fruit before the time in the field," saith the Lord of Hosts.

"And all nations shall call you blessed, for ye shall be a delightsome land, saith the Lord of Hosts.

"Your words have been shut against me, saith the Lord, yet ye say what have we spoken so much against thee?

"Ye have said, it is vain to serve God; and what profit is it that we have kept his ordinances, and that we have walked mournfully before the Lord of Hosts?

"And now we call the proud happy; yet they that work wickedness are set up; yea they that tempt God are even delivered.

"Then they that feared the Lord spake often one to another; and the Lord harkened and heard it and a book of remembrance was written before him for them that feared the Lord and that thought upon his name.

"And they shall be mine saith the Lord of Hosts in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him.

"Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not."

This is a wonderful chapter, read it carefully.

"But who may abide the day of his coming?"

This is a question I ask you my brother; will you be able to stand in that great day? You will only be able to stand if your robe has been washed and made white or clean in the blood of the Lamb.

Hear what he says in the seventh verse. "Even from the days of your fathers ye have gone away from my ordin-

ances." Look at the action of your lodge my brother, are they going away from the ordinances of God? Do they talk much about the service of God? or do they meet in a careless slipshod way, hurry through the opening and closing exercises and then hurry home? . If you do the ordinances of the Lord are not properly observed; but, says one, "what ordinances do we agree to observe?" You, my brother, know full well that you have agreed to prepare your body as a living stone for that spiritual building, that house not made with hands, Eternal in the Heavens; and he says, you have not kept them; have not kept what? You have not kept his ordinances; you have been violating them if you have not kept them.

Listen to what he says: "Return unto me and I will return unto you," saith the Lord of Hosts.

"Blessed promise; the Lord is good; his mercy endureth forever." Do you believe this? "Yes," says the reader, "certainly I believe it."

Then if you do the Lord of Hosts says, "If you love me keep my commandments."

The remainder of the chapter is full of Gods goodness and a manifestation of his mercy and long suffering towards the children of men.

Fourth or last chapter in the Old Bible. "For behold, the day cometh that shall burn as an oven; and all the proud, yea and all that do wickedly shall be stubble and the day that cometh shall burn them up saith the Lord of Hosts; that it shall leave them neither root nor branch.

"But unto you that fear my name shall the sun of right-

eousness arise with healing in his wings and ye shall go forth and grow up as calves of the stall.

“And ye shall tread down the wicked for they shall be ashes under the soles of your feet in the day that I shall do this,” saith the Lord of Hosts.

“Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel with the statutes and judgments.

“Behold I will send you Elijah, the prophet before the coming of the great and dreadful day of the Lord.

“And he shall turn the heart of the fathers to the children and the hearts of the children to their fathers lest I come and smite the earth with a curse.” (End of the old Bible.)
What shall the harvest be?

CHAPTER XXIV.

We desire to call your attention to the words in the second verse, "but unto you that fear my name shall the sun of righteousness arise with healing in his wings and ye shall go forth and grow up as calves of the stall."

You will see that the word *sun* has reference to the luminary that rules the day from the way it is spelled; the sun then shines and dispels the darkness; it penetrates all the dark places of earth and they give way to its effulgent rays like the dews in the morning. Even the most benighted corners and caverns of earth wherever a ray can and does penetrate, darkness is dispelled. The sun here is likened unto the son of God, who shines into the hearts of men when they ask him in the right spirit.

When they ask him in faith believing that he is a rewarder of those that diligently seek him. Then to all we say, let the sun of righteousness with healing in his wings shine in your heart. Shine on, O, Lamb of God until you penetrate the darkness of the darkest recesses of earth. Shine on until sin and vice shall be banished from earths remotest bound. Shine on until the Heathen shall abandon his idols and turn to thee. Shine on until the wickedness of the world shall be destroyed and righteousness shall prevail. Shine on, Oh, Son of God until the kingdoms of this world shall

become the worshippers of our God. Shine on until thy spirit shall subdue the evil spirit that dwells in the hearts of the brethren of the mystic tie; and prepare then for the supreme lodge above.

Then, my brother, and not until then will the great object of Masonry be obtained.

First John, 14th chapter: "Let not your heart be troubled; ye believe in God believe also in me. In my father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you.

"I will come again and receive you unto myself that where I am there ye may be also."

"And whither I go ye know, and the way ye know.

Thomas saith unto him, "Lord we know not whither thou goest and how can we know the way?

"Jesus saith unto him, I am the way the truth and the life. No man cometh unto the father but by me.

"If ye had known me ye should have known my father also and from henceforth ye know him and have seen him.

"Philip saith unto him, Lord show us the father and it sufficeth us.

"Jesus saith unto him, Have I been so long here with you and yet hast thou not known me, Philip? He that hath seen me hath seen the father; and how sayest thou, show us the father?

"Believest thou not that I am in the father and the father in me?

"The words that I speak unto you I speak not of myself; but the father that dwelleth in me he doeth the works.

“Believe me that I am the father and the father in me or else believe me for the very works sake.

“Verily, verily, I say unto you he that believeth on me the works that I do shall be done also and greater works than these shall he do; because I go unto my father.

“And whatsoever ye ask in my name that will I do that the father may be glorified in the son.

“If ye shall ask anything in my name I will do it.

“If ye love me keep my commandments. I will pray the Father and he will give you another comfort; that he may abide with you forever.

“Even the spirit of truth whom the world cannot receive because it seeth him not, neither knoweth him; but ye knoweth him for he dwelleth with you and shall be in you.

“I will not leave you comfortless. I will come to you.

“Yet a little while and the world seeth me no more; but ye see me.

“Because I live ye live also. At that day ye shall know that I am in my father and ye in me I in you.

“He that hath my commandments and keepeth them he it is that loveth me; and he that loveth me shall be loved of my father; and I will love him and will manifest myself to him.

“Judas saith unto him, Lord how it is that thou wilt manifest thyself unto us and not unto the world?

“Jesus answered and said unto him, if a man love me he will keep my words and my father will love him and we will come unto him and make our abode with him.

“And he that loveth me not, keepeth not my sayings and the word which ye hear is not mine but the fathers which sent me.

"These things have I spoken unto you being yet present with you.

"But the comforter which is the Holy Ghost whom the Father will send in my name, he shall teach you all things and bring all things to your remembrance whatsoever I have said unto you.

"My peace give I unto you, not as the world giveth give I unto you; Let not your heart be troubled, neither let it be afraid:

"Ye have heard how I said unto you, I go away and come again unto you.

"If ye loved me ye would rejoice because I said I go unto my father; for my father is greater than I.

"Now I have told you before it came to pass that when it is come to pass ye might believe.

"Hereafter, I will not talk much with you for the Prince of this world cometh and hath nothing in me.

"But that the world may know that I love the father and as the father gave me commandments even so do I.

"Arise let us go in peace."

O, what wonderful words; words of consolation to the believers. Take the thirteenth verse, "and whatsoever ye shall ask in my name that will I do that the Father may be glorified in the Son."

My dear reader, do you believe this? If you do not you are not a Master Mason and never ought to be. In fact you never will be until you believe what is contained in this verse and in this chapter.

You may be a Master Mason in name but you are not in fact a Mason.

"Whatsoever ye ask in my name that will I do." Have you ever asked anything in the name of the son of God? If you have honestly and faithfully you have received it, and if you have not received it you can depend upon it that you are to blame; you have not asked right. If you are not satisfied try again and have faith that he will do what he promises to do and remember that without faith it is impossible to please God or to do his will. ,

"If ye shall ask me anything in my name I will do it."

What a promise: Then my brother, if you never have asked the son of God to forgive your sins, now is the time, and the accepted time and to you and to me it is the time if we have not done so before. Delays are dangerous for we know not how soon we will be called on to go from this to that undiscovered country from whose bourne no traveler returns.

We belong to the fraternity; we have said by that act that the Bible is true; but we must try to live up to its teachings. We assure you on the word of God that unless you do you will never be able to sit in the Supreme Lodge above where the father of us all presides.

16th and 17th verses. "And I will pray the father and he will give you another comforter, even the spirit of truth whom the world cannot receive."

This is the evidence, My Dear Reader, the "other comforter," the spirit of truth which will accompany us all along the journey of life and then we may know that we have passed from death into life because we love the brethren; but, says one, O, I have heard the preacher say this so often, it has got to be an old song, and father and mother have tried to get me to believe this until I have become disgusted with the

whole thing. Oh, my reader, is this possible that you will use such language as this, and you a Mason? If this is your opinion now and you even have thought this, never repeat it again; go my brother, straight to the son of God the Lord Jesus Christ and confess your sins. Do not delay; or leave the fraternity at once. Remember that God is not mocked; that whatsoever a man sows, that shall he reap. You are lost; you are in your sins, in the gaul of bitterness and bonds of iniquity. Have you ever earnestly prayed to the Lord to save you?

If you have not, do it now; you need it, you need this comforter, this spirit of truth to direct you along the journey of life and without it you never can reach the promised land. You never can become a member of the Supreme Lodge above; this is not my statement; it is written in the Book of the Law.

It has been so since Adam and Eve ate of the forbidden fruit. We all ought to be so thankful that this grand provision has been made for our escape. Let us all flee at once from the wrath to come on us, by repenting and asking and receiving this comforter; the spirit of truth which shall never forsake us, but will go with us all the way; even across death's cold icy stream. Asleep in Jesus; Oh, how sweet. Do you want this, my brother? May the Lord help you to receive it and treasure it up in a good and honest heart.

117th Psalm. "Praise ye the Lord all ye nations, praise him all ye people. For his merciful kindness is great toward us and the truth of the Lord endureth forever. Praise ye the Lord."

We say to the fraternity throughout the world, adopt this

chapter as your motto engage in nothing unless you can do it all in the name of the Lord. He is good His mercy endureth forever.

133rd Psalm. "Behold how good and how pleasant it is for brethren to dwell together in unity.

"It is like the precious ointment upon the head; that ran down upon the beard, even Aaron's beard, that went down the skirts of his garments.

"As the dew of Hermon and as the dew that descended upon the mountains of Zion; for there the Lord commended the blessings of life forever more."

This beautiful chapter, read this my dear reader, as you never heard it before. Pray the Lord to help you to fully understand this chapter.

Think of the dew of Hermon and as the Lord commanded his blessing there may he command his blessing, even life forever more, on you, my dear reader. For it has been written and repeated: "Blessed are the dead that die in the Lord; they cease from their labors and their works do follow them. My dear brethren, we that have been so highly favored, we have been fitly taught the object of Masonry in the lodge room, in the church, at the funeral, when we deposited the sprig of acasia that it shall bloom again. How shall we escape if we neglect so great salvation?

CHAPTER XXV.

Ecc. 12th chapter. "Remember now thy creator in the days of thy youth while the evil days come not near, nor the years draw nigh. When thou shalt say, I have no pleasure in them.

"While the sun or the light or the moon or the stars be not darkened nor the clouds return after the rain.

"In the days when the keepers of the house shall tremble and the strong men shall bow themselves and the grinders cease because they are few; and those that look out of the window be darkened.

"And the doors shall be shut in the street when the sound of the grinders are low; and he shall rise up at the voice of the bird and all the daughters of music shall be brought low.

"Also when they shall be afraid of that which is high; and fears shall be in the way and the almond tree shall flourish; and the grasshopper shall be a burden and desire shall fail because man goeth to his long home and the mourners go about the street.

"Or ever the silver cord be loosed or the golden bowl be broken or the pitcher be broken at the fountain or the wheel broken at the cistern.

"Then shall the dust return to the earth as it was and the spirit shall return unto God, who gave it.

"Vanity of Vanities, saith the preacher, all is vanity.

"Moreover, because the preacher was wise he still taught the people knowledge.

"Yea, he gave good heed and sought out and set in order many proverbs.

"The preacher sought to find out acceptable words, and that which was, was written upright, even words of truth.

"The words of the wise are as goads and as nails fastened by the master of assemblies, which are given from one shepherd. And further, by these, my son, be admonished of making many books; there is no end. And much study is a weariness of the flesh.

"Let us hear the conclusion of the whole matter; fear God and keep his commandments for this is the whole duty of man.

"For God shall bring every work into judgment with every secret thing whether it be good or whether it be evil."

This is one of the most beautiful chapters in the Bible. The 7th verse is the main one in this chapter.

"Then shall the dust return to earth and the spirit shall return unto God who gave it."

This establishes the fact that the whole human family after death returns to God, but it does not always say that it remains there.

We are taught by other passages of the scripture that the spirits of the whole human family must appear before the judge of the dead. There they must give an account of the deeds done in the body.

The righteous shall hear the welcome approbation, inherit the kingdom prepared for you from the foundation of the

world; and to the wicked he will say, "depart from me, I never knew you." Oh, my dear reader, this is the decree; it has gone forth; it has been made and all the living must abide by it. It is just. Our prayer to God is that all mankind may fully understand this to be true; but especially, the brethren of the fraternity everywhere: then in conclusion we say these, or the foregoing propositions are what we consider to be the object of Free Masonry, and on this plane Free Masonry moves majestically along with the stream of time, moulding the character of man, acknowledging her indebtedness to the past, her obligations to the present and the future. Fully realizing her grand scope and broad field of mission; keeping true to her ancient landmarks, scattering benevolence in her path in active work and charity to all that may come within the sphere of her influence; and as each member of the craft, mindful of his own responsibility acts faithfully his part in the lodge on earth and awaits the Supreme Master's mandate, summoning him to the Supreme Lodge in Heaven, looks forward with glorious anticipations and holy aspirations to that sublime event which shall admit him to the glorious brotherhood of the redeemed, in the presence of all the good and great—then, after a well spent life here below, now forever in the presence of the great I am, where Love, Joy, Happiness and a glorious redemption, giving God the glory and knowing that immortality shall be his portion for ever and ever—then and not till then can we claim to be an heir and brother of the Man of Galilee.

I am on shining pathway, adown life's shortning years,
And my heart hath known its sorrows, mine eyes have seen their
tears.

But I saw those shadows flee, and a shining light I see,
While I am trusting in the merit of the Man of Galilee.

My soul hath had its conflicts, with the mighty hosts of sin,
With deadly foes without me, and darker foes within.

But I saw those legions flee, and my soul found victory,
When I trusted in the merits of the Man of Galilee.

I am coming near the city, my Savior's hands have piled,
And I know my Father's waiting to welcome home his child.

For unworthy tho' I be he will find a place for me,
For he is the King of Glory—the Man of Galilee.

“To Err is human, to forgive Divine.”

When God conceived the thought of man's creation; He
called to his assistance, three Cardinal principles, Justice,
Truth and Mercy, and addressed them thus:

Shall we make this man?

“Oh God, make him not said Justice sternly, for he will
surely violate thy law.”

What saith thou, Truth:

“Oh God make him not, none is perfect but God, he will
surely sin against thee.”

And Mercy what saith thou. Mercy falling on her
knees and looking up through her tears, exclaimed:

“Oh God make him and I will watch over him with my
care through all the dark paths he may have to tread.” Thus
my Brother God created man:

And said: “Oh man thou art the child of Mercy go and
deal mercifully with all thy Brothers.”

CHAPTER XXVI.

We here add an explanation of the prophecy of Daniel, and we are greatly indebted to F. R. Shafer, of San Francisco, Calif., for assistance on this subject.

We think it may come under the head of any of the following subjects.

First, God's great telescope.

Second, the Future penetrated.

Third, The world's history foretold in the Bible.

Fourth, God, the Author of the Bible.

The God of nature has written his existence in all his works and law in the heart of men. He has also written his character in the Bible and his providence among the Nations.

History therefore, with its dusty and mouldering pages is to us as sacred a volume as the book of nature because history properly studied is but the study of the grand purposes of God with men and nations. It is evident therefore, that the proper study of history can be made only upon the basis of the Word of God, the Bible. Upon this basis we will study the history of the world from the time of Babylon to the end of time and over into the Eternal state.

Prophecy is God's great telescope by which he penetrates the future and portrays the history of coming events upon the

prophetic page with unerring accuracy. In it are given unto us all things that pertain unto life and godliness..

2nd Peter, 7th and 8th. "Also every deception, heresay and false teaching that ever have or will be sprung upon the world by Satan and false teachers, are all noted upon the great prophetic chart of the scriptures of truth.

If we study a lesson from history as simply detailed of a number of battles fought, so many killed and the names of the commanders, we miss the lesson that the Lord would have us learn. *We must study the lesson of history*, what it teaches that we may comprehend God's great plan in his over ruling providence among the children of man, in carrying out and bringing to a successful issue, his original design in the creation of the earth and of its inhabitants.

In 2nd Peter, 1-19, Peter says, "We have also a more sure word of prophecy where unto, ye do well that ye take heed as unto a light that shineth in a dark place." This world is full of darkness, and the Lord tells us to take heed to what he says in his sure word of prophesy; and this includes the old testament scriptures of the prophets. For Peter says, (2nd Peter 3-1-2,) "I stir up your pure minds by way of remembrance, that ye may be mindful of the words that were spoken before by the holy prophet.

In Isaiah, 41-29-21 231, the Lord speaks to a people that had gods of wood and stone, and established a test by which it could be proved whether they were God, or not; for he says, v. 21, "Bring forth your strong reasons." and adds further, v. 25, "Show the things that are to come hereafter that we may know that ye are gods."

Of course they could not do this, therefore, it was proved

they were false. But this test is also given to be applied to the Bible, to prove that its author is the infinite and all wise God, to whom the future is an open book, knowing the end from the beginning, and is a lover of truth keeping his promises, fulfilling his word, doing just what he said in his revealed written word, and just as he has said it; meaning that his word is true and that his promises are steadfast for he says just what he means and makes it so plain that a fool need not err therein: "Yea, let God be true, but every man a liar." (Romans, 3-4.)

"Show the things that are to come hereafter." The Bible bears this test absolutely in every instance, its prophetic predictions come up to the mark.

"Not one faileth."

We will take the second chapter of the Book of Daniel as an example of the true word of prophecy which Peter speaks (2nd Peter 1-19,) in which are given an outline of the world's history in advance for thousands of years from the time of Babylon to the end of time.

Nebuchadnezzar, who was King of Babylon (Deu. i-i) has a wonderful vision or dream, and this was given to him by God for the purpose of making known the true God to the King and people of Babylon as well as to us, that we may see the way marks of the great highway of time in which are written by the finger of God and given to us as a light to keep us straight and on the right track, and by this we can detect the master workings of Satan's deceptions, and thus escape them.

"Nebuchadnezzar did not remember the dream; the impression was left and it troubled him, therefore he called for

the magicians, astrologers, sorcerers and the Chaldeans to show the King his dream. (v. 1-3.) These were a class of men who worked upon the credulity of the king, claiming that they had the knowledge and power to reveal the future and explain secret things. The King replied to their request for him to tell them the dream, that it had gone from him, and then seeing through their lying and fraud he demanded of them to make known the dream and the interpretation and adds, "for ye have prepared lying and corrupt words to speak before me till the time be changed; therefore tell me the dream and I shall know that ye can show me the interpretation thereof." (v. 5-9.) The king was quite logical for demanding of them that they should make known to him his dream, so he might have confidence in their interpretation, but they had to confess that they could not tell the dream, nor any man upon the earth, only God whose dwelling was not with flesh.

V. 10-11. "They were caught in a trap; they had to confess that their gods were false. This was all brought about by the over-ruling providence of God. The Lord kept his own servant and prophet in the background until these heathens were first tested, and admitted and confessed that there was no life and power in them, in a public manner, so that the king and all the world might know that the God of Heaven, that he was and is the true God.

"The king, discovering by this confession that they had been playing on his credulity became angry and very furious and commanded to destroy all the wise men of Babylon. (v. 12.)

Just at this time the prophet Daniel, who being about

twenty years of age, was brought upon the scene of action and into this case; and his first call and notification was for him and his companions to be executed. Not a very pleasant summons surely; but God's hand was in this; Daniel had developed an unflinching integrity and trust in the God of Israel that called him to be his ambassador at the court of Babylon, to truly represent him and trust in the protection of the Almighty.

Daniel enquired why the decree was so hasty; then were the facts in the case explained to him by the King's officer. Daniel sought for, and obtained time which he and his followers improved by seeking the Lord, concerning this secret, and was rewarded by having it revealed to him.

V. 15-23. 'So after this, Daniel could speak with confidence and assurance, for he had received a message from the court of Heaven, the Monarch of the Universe, to the King and court of Babylon, the Ruler of the known world.

Daniel was requested to be brought before the King, stating that he would make known the dream with the interpretation thereof.

(V. 24-25.) Let us look on this wonderful scene, permit your mind in Fancy's sketch to turn to the court of Babylon's gorgeous palaces where Nebuchadnezzar, the King sits in undisputed dominion of universal empire.

Here, Daniel, a young man a captive of Judah, stands with the eyes of all turned upon him, claiming and professing that he could tell the dream to the king with the interpretation thereof. Remember, the king must have had vividly in mind, the absolute failure of all the great, noble and wise men of his empire to make this known. He would naturally doubt the

ability of this unpretentious youth to do what they had all failed to accomplish. Notice the exclamation of doubt by the king in v. 26, where he said to Daniel; "Art thou able to make known unto me the dream which I have seen, with the interpretation thereof," just as much as to say, "all the wise and great men of my empire failed to make this known, therefore I don't believe that you can do it." And just so is it to-day; people look too much to the great and wise, not those that claim they are wise, the speculators and the theorists, and science falsely so-called.

Men may speculate, but the meek and the teachable who believe God's word just the way he speaks it and what he says, now. "Praise the Lord for his glorious word; may it be hid in our hearts that we may not sin against him." Notice in v. 27-28, how boldly Daniel answered the king, "Your astrologers and magicians cannot show you; no they do not know the true God," and says (v. 28,) "but there is a God in Heaven that reveals secrets and maketh known to the king, Nebuchadnezzar what shall be in the latter days," and in v. 29, Daniel tells the king what his thoughts were, "As for thee O, King, thy thoughts came into thy mind on thy bed what should come to pass hereafter."

The above promises to foretell the future from that time to the end, and in v. 30 he says, "That thou mightest know the thoughts of thy heart," and those thoughts were, (v. 29,) "what should come to pass hereafter."

Here Daniel makes known to the king his dream. Let us read v. 31 to 35 in conclusion. "Thou O, King sawest and beheld a great image; this great image whose brightness was excellent stood before thee and the form thereof was terrible.

This image's head was of fine gold and his breast and his arms were of silver; his belly and his thighs were of brass; his legs of iron; his feet part of iron and part of clay.

"Thou sawest until that a stone was cut out without hands which smote the image upon his feet that were of iron and clay and broke them to pieces. Then was the iron, the clay and the brass, the silver and the gold broken to pieces together and became like chaff of the summer threshing floor, and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain and filled the whole earth."

This is a remarkable dream that no man could interpret, notice how confidently, Daniel in v. 26 says. "This is the dream." As he stood before the Monarch of the then known world, no cringing apology for Daniel; God had spoken to him, (v. 19-23,) and he believed God's word and knew what he was talking about.

When God speaks let us stand up for the word of truth in our God given dignity if it leads to the den of lions, the fiery furnace, the garden of Gethsemane, Pilate's judgment hall, or the cross of calvary.

The Lord seeks to reproduce himself in the person of his followers. "Lord here I am send me. Let this be our sentiment; and he further adds "and we will show the interpretation thereof before the king."

In v. 37-28, he states that Nebuchadnezzar was a king of kings, that he was a universal monarch and that he ruled wheresoever the children of men dwelled; and states to the king, "thou art this Head of Gold," as Nebuchadnezzar was king of Babylon and this represents its power. So we are

plainly told that the head of gold represents the kingdom of Babylon.

In v. 39, we find that Babylon was to be represented by an inferior kingdom, also by a third kingdom of brass which was to rule over all the earth.

Notice that the kingdoms spoken of are no ordinary kingdoms, such as we have at present, but universal ruling the known world, one superseding the other of which there were to be just four in number, and the fourth was to be divided or broken and remain in that state to the end of time, and it is then that the Lord shall set up his kingdom, that is in the days of the kingdoms, coming out of the broken fourth empire, which was Rome; and its division or fragments are now the territory and kingdoms comprising Europe.

In the 40th verse, the fourth kingdom is introduced which should be strong as iron and was to subdue all things and break in pieces and bruise. Notice the language; "This was to be a universal power, the iron kingdom referring to the legs of iron of the image, the fourth and last."

Verse 41, in speaking of the iron kingdom states that it should be divided, this being so will give a number or plurality of kings, reigning at one time.

Verse 44, states that, "in the days of these kings shall the God of Heaven set up a kingdom which shall never be destroyed and the kingdom shall not be left to other people, but it shall break into pieces and consume all these kingdoms and it shall stand forever."

There will be only four universal empires on the earth from the time of Babylon to the end of time. The fourth was to be divided into a number of kingdoms and they were to

continue to the time when the Lord was to set up his kingdom on this earth; and all earthly powers would then be destroyed.

This brings to view the cleansing of this earth from sin, sorrow and corruption, a new earth prepared for the happy home of those who love the Lord, where, "nothing shall enter that loveth and maketh a lie."

Names of the four kingdoms: 1st, Babylon represented by the Head of Gold, (v. 2-27-28,) 2nd, Medo Persia, represented by the breast and arms of silver of the image. In the fifth chapter of Daniel, verse thirty-one, we have an account of Belshazzer's feast and the hand writing of God on the wall.

Belshazzer was of Babylon and at the idolatrous feast. Because of the ignoring of the God of Heaven the Angel wrote his doom on the wall, which caused the drunken Belshazzer to tremble.

Daniel was called to read the writing and to interpret it, first stating to the king that he had lifted his hand against the Lord of Heaven, and then reading the writing, (v. 24-31.) "Thou art weighed in the balance and found wanting." and finally said, "thy kingdom is divided and given to the Medes and Persians."

History shows that Babylon was conquered by Cyrus of the Medes and Persians, 538 B. C.. The Bible said it would be so and history confirms it.

Name of the third: Grecia Alexandria the Great. In the 8th chapter of Daniel, Daniel had a vision in which he says, "a nameless symbol, (v. 1-8,) a ram and a goat." We are not left to speculate as to the meaning of these symbols for in the 16th verse of this chapter, we read that the Angel Gabriel was

commissioned to make Daniel understand this vision. Let us see what the Angel says the ram represents. The Angel answers in v. 20th, "The Ram which thou sawest having two horns are the kings of Media and Persia."

There is no guess work about that; when the Lord reveals, he make it plain that a fool can see it, so "he need not err therein;" and of the good the Angel says in verse 21, "and the rough gaul is the king of Grecia, and the great horn that is between his eyes is the first king."

Remember now the Angel said, "the ram was Media and Persia and the goat smote the ram that is Media and Persia, and the goat is Grecia. Then Grecia was to smite and conquer Media and Persia," and adds that "the great horn between his eyes is the first King," remember the Angel said that "the Ram was Media and Persia, and the goat smote the Ram that is Media and Persia, and the Goat is Grecia; then Grecia was to smite and conquer Media and Persia, and adds that the great horn between his eyes is the first King."

History records the fact that Alexander the Great did conquer the kingdom of Media and Persia at the battle of Arabella, 331, B. C., and this makes Alexander the Great the first King of the universal empire of Grecia.

He was pointed out in God's great prophetic telescope of coming events centuries before he was born. He reigned eight years and finally died at Babylon as a result of excessive intemperance. He left a son and brother and neither attained the kingdom. They were married, and, after confusion and war they were divided into four parts by his four leading generals, Cassander, Lysemachus, Seclucus and Ptolmy, each taking a part thus fulfilling Daniel, 8th, 22nd, "Now being

broken whereas four stood up for it, four kingdoms shall stand up out of the nation but not on his power."

And thus it always is, we have a God that can reveal secrets; he points out the way for his children, let us walk in it. Surely the Lord God will do nothing but he revealeth his secrets to his servants, the peoples arms.

"Let not your heart be troubled; ye believe in God."
(John 14, 1.)

The name of the fourth kingdom is "The Roman Empire." We have found the names of three kingdoms out of the four, Babylon, Medo Persia and Grecia, and if we can find one more universal Empire in the Bible, that must be the fourth one.

In Luke 2-1-11, we have an account of the birth of Christ and in the first verse we read, "and it came to pass in those days that there went out a decree from Caesar Augustus, that all the world should be taxed."

Sending out such a decree shows that he ruled the world. Caesar Augustus was Emperor of Rome when Christ was born. History proves that Rome ruled the world in its day. Gibbon, the great historian, states that the Roman Empire filled the world and also calls it, "The iron Monarchy of Rome." the very symbol of the prophesy, "the legs of iron."

Here we have the four kingdoms named as follows:

First, Babylon, second, Medo Persia, third Grecia, fourth Rome. In Daniel 2:41, the fourth kingdom is introduced in verse 41, states that the kingdom shall be divided. It mentions the iron, thus showing it refers to the fourth kingdom. Has the Roman Empire been divided? History answers and says, yes, it was divided between about, 351 and 483 A. D. into

ten kingdoms and they are the kingdoms of Europe which in history are known as the ten kingdoms of Rome.

In the seventh chapter of Daniel, verses 7-23-24, the Roman Empire is shown under the symbol of a great and terrible beast which had ten horns and these ten horns were the ten kingdoms into which the Roman Empire was divided.

The names of the ten kingdoms were as follows: (including the dates of their separation from Rome.)

1. Almain (Germany) A. D. 351.
2. Franks (France) A. D. 351.
3. Burgundians (Scotland) A. D. 406.
4. Vandals, A. D. 406.
5. Servia (Portugal) A. D. 406.
6. Visigoth (Spain) A. D. 408.
7. Saxon (England) A. D. 449.
8. Lombards (Italy) A. D. 453.
9. Ostergoths A. D. 453.
10. Hemil A. D. 475.

The 43rd verse states that they shall mingle themselves with the seed of men, but they shall not cleave one to another. This refers to the Royal families of the Ten Kingdoms of Europe.

They have and continue to inter-marry among themselves, but the prophesy says, that they should not succeed the kingdoms and they have not.

Their object would be to reunite the broken fragments of the Roman Empire and if this should be accomplished how could the Lord set up his kingdom in the days of these kings if they did not exist?

We read in John 10-35, that, "the scripture cannot be

broken." We will give a few examples of the wonderful manner in which the Lord fulfilled his word. The present King of England, Edward VII, ruler of one of the ten kingdoms, and the predecessor of the present Czar of Russia, Minerva sister of the Princess of Denmark, and the present Czar married, Princess Mary, Queen Victoria's Grand-daughter, and also one of his sons the Duke of Troy, married the Czar of Russia's sister.

They are mingled in marriage. Question: Does England and Russia cleave together? No, the present Emperor of Germany is Queen Victoria's grand son. Napoleon is another example; he was ruler of France, one of the ten kingdoms, he was ambitious to bring Europe under his dominion, and became involved with a war with the greater part of Europe. He divorced his first wife, whom he really loved and made a marriage with Austria by marrying one of their princesses.

Is it not wonderfully strange in the manifestation of the over-ruling providence of God in carrying out his purpose and plans as foretold in his revealed written word, that the very power that he allied himself with is the one that was instrumental in crushing him in the traps of Blucher at the battle of Waterloo, which were Austrian troops.

When the Lord said, speaking of the divided or broken up Roman Empire in verse 44 that "in the days of those kings shall the God of Heaven set up a kingdom which shall never be destroyed." He will see to it that those kingdoms will be there and remain divided until he sets up his kingdom.

His word cannot fail. A few scratches of the prophetic

pen are stronger than all of Napoleon's hosts, and armies of earth.

Different ones tried to reunite the ten kingdoms, the fragments of the once mighty Roman empire. Charles the Fifth, Louis the Sixteenth and Charlemagne.

Rome is still divided; its fragments remain in the powerful kingdoms of Europe. Mighty, mighty monuments, proving that the word of God shall stand forever.

Where do we stand in the line of prophecy? Are we in the head of Gold or the image of Babylon? No, it passed away in 538 B. C. being conquered by Cyrus of the Medes and Persians. Are we in the breast and arms of silver, the Medes and Persians? No; they reigned for 207 years to the battle of Arbella, 331, B. C., when Alexander the Great conquered them.

Are we in the feet of brass, Grecia? No, are we in the legs of Iron, Rome. Rome was divided into ten kingdoms, Babylon, Medo Persia, Grecia, and Rome are things of the past. As universal empires they have been swept into the ocean of Eternity. The territory and people are still there, but the dominion is gone forever. We are at present on the toes of the image, the ten kingdoms. We have passed the landmark except the last in this line of prophecy and the next great event will be the setting up of Gods Kingdom.

This line of prophecy commences more than twenty five centuries in the past. It reaches on from that far distant point past the rise and fall of kingdoms; past the setting up and overthrow of empires. Past cycles and ages; past our own day over into the Eternal state.

It is so comprehensive that it embraces all these, yet it is

so minute that it gives us all the great times of earthly kingdoms from that day to this.

Human wisdom never set forth so brief a record which embraces so much.

Human language never expressed in so few words so great a volume of his truth.

The finger of God is here; the stately steppings of the majesty of the Heavens are manifested. Let us study the lessons that history teaches; God's great plan in saving a fallen world. Take courage, fellow pilgrims traveling to that glorious country, where the inhabitants shall not say, I am sick and to that city which hath foundation whose builder and maker is God.

There is a spirit of unrest among the inhabitants of earth. The dark clouds are gathering, omens of the coming storm which will soon burst in fury upon those that have not taken shelter. There is a company being organized to emigrate to that glorious land where we all can have an inheritance. And Jesus the Savior is the organizer and leader and he stands at the door knocking, asking our enrollment. And the journey will not be very long; for we shall soon reach the golden gate of this stupendous prophecy, and when time, in his onward flight shall have reached the signs here predicted we shall have reached an end of all human history, the Kingdom of God. Grand provision for a new and glorious dispensation in which his people shall find a happy terminus of this world's sad degenerate and changing career; transporting change for all the righteous from gloom to glory, from strife to peace, from a sinful to a holy world; from death to life, from tyranny

and oppression to the happy freedom and blessed privilege of a Heavenly kingdom.

Glorious transition from weakness to strength, from the changing and decaying to the immortal and Eternal home at last.

God is good. His mercy endureth forever.

MY SAVIOR FIRST OF ALL.

When my life work is ended, and I cross the swelling tide,
When the bright and glorious morning I shall see;
I shall know my Redeemer, when I reach the other side,
And his smile will be the first to welcome me.

Cho.

I shall know him, I shall know him, and redeemed by his side
I shall stand,
I shall know him, I shall know him by the print of the nails in
his hand.

O, the soul thrilling rapture, when I view his blessed face
And the lustre of his kindly beaming eye;
How my full heart will praise him for the mercy, love and grace,
That prepares for me a mansion in the sky.

Cho.

I shall know him, I shall know him, and redeemed by his side
I shall stand,
I shall know him, I shall know him by the print of the nails in
his hand.

O, the dear ones in glory, how they beckon me to come,
And the parting at the river I recall; will ever fall;
To the sweet vales of Eden they will sing my welcome home,
But I long to meet my Savior first of all.

Cho.

I shall know him, I shall know him, and redeemed by his side
I shall stand,
I shall know him, I shall know him by the print of the nails in
his hand.

Thro' the gates to the city in a robe of spotless white,
He will lead me where no tears shall ever fall;
In the glad song of ages I shall mingle with delight,
But I long to meet my Savior first of all.

Cho.

I shall know him, I shall know him, and redeemed by his side
I shall stand,
I shall know him, I shall know him by the print of the nails in
his hand.

THE PREACHER'S VACATION.

The old man went to meeting, for the day was bright and fair,
Tho' his step was slow and tottering, and it was hard to travel
there.

But he hungered for the Gospel, so he trudged the weary way
On the road so rough and dusty, 'neath the sun's hot burning
ray.

By and by he reached the building, to his soul a holy place,
Then he paused and wiped the sweat drops from off his wrinkled
face;

But he looked around bewildered, for the old bell did not toll,
And the doors were shut and bolted and he did not see a soul;
So he leaned upon his pilgrim staff and said: "What does it
mean?"

And he looked this and that way, till it seemed to him a dream.

He had walked the dusty highway, and he breathed a heavy
sigh,

Just go once more to meeting ere the summons came to die.
Soon he saw a little notice tacked upon the meeting door,
So he limped along to read it, and he read it o'er and o'er;
Then he wiped his dusty glasses and he read it o'er again,
Till his limbs began to tremble and his eyes were full of pain,
As the old man read the notice how it made his spirit burn,
"Pastor absent on vacation; church is closed till his return."
Then he staggered slowly backward and sot him down to think,
For his soul was stirred within till he thought his heart would
sink.

So he moved along and wondered to himself and soliloquized:
I have lived till almost eighty and was ne'er so surprised;
As I read that saddest notice stuck on the meeting house door:
Pastor absent on vacation, never heard the like before.
Why, when I first joined the meeting very many years ago,
Preachers traveled on the circuit in the heat and through the
snow;

If they got their clothes and victuals 'twas but little cash they
got,

They said nothing about vacation, but were happy in their lot.
Would the farmer leave his cattle or the shepherd leave his sheep,
Who would give them care or shelter, or provide them food to
eat?

So it strikes me very singular, when a man of holy bonds
Thinks he needs to have vacation and forsakes his tender lambs.
Did St. Paul get such a notion? Did a Wesley or a Knox?
Did they in the heat of summer turn from their needy flocks?
Did they shut up their meeting just to go and lounge about?
Why, surely then, if this they did, Satan would raise a shout.
Do the taverns close their doors just to take a little rest?
Why, 'twould be the height of nonsense, for their trade would be
distressed.

Did you ever know it happen or hear anybody tell
Satan absent on vacation and closed the doors of hell?

And shall preachers of the Gospel pack their trunks and go
away,

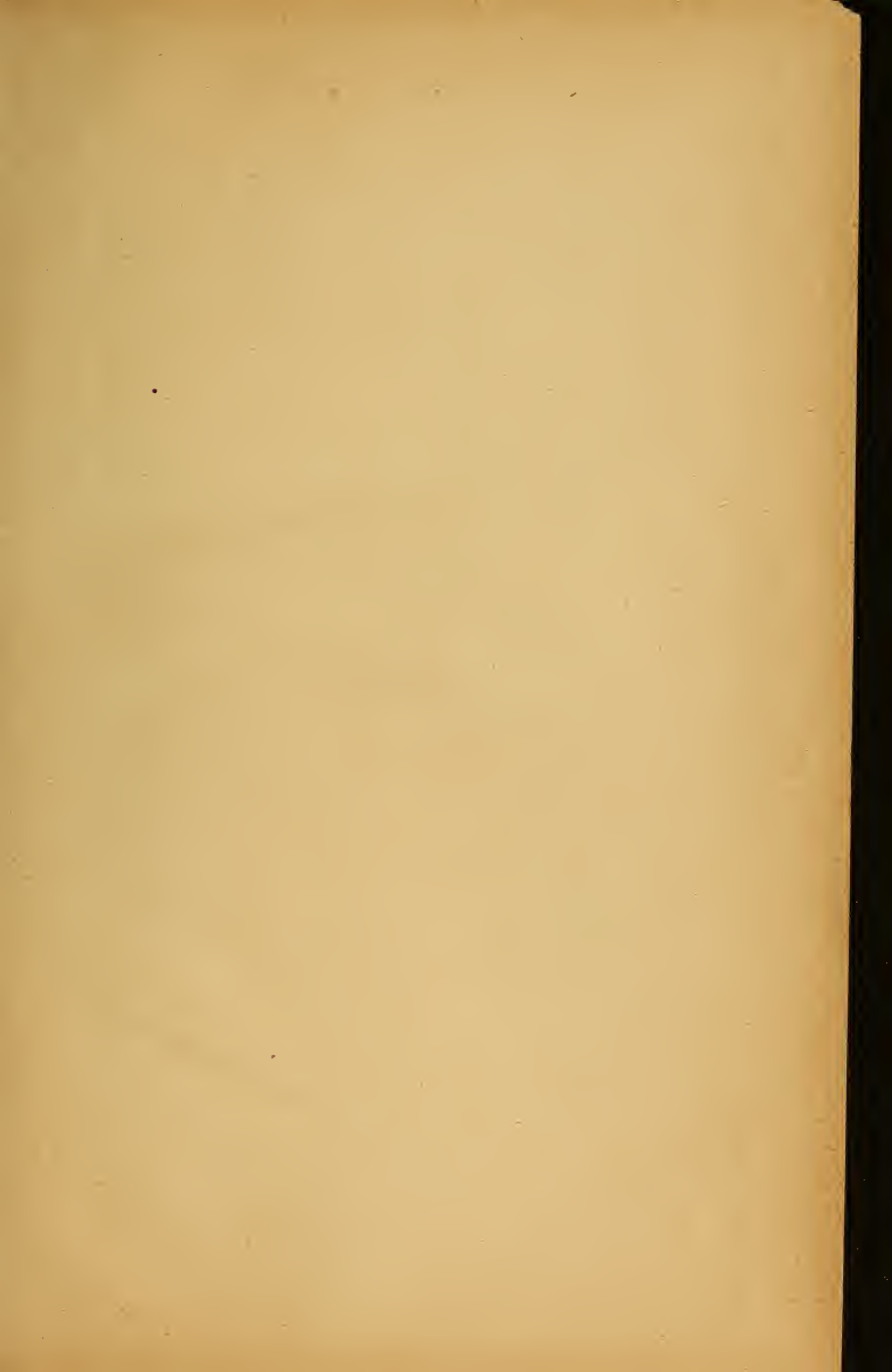
Leaving saints and dying sinners to get along as best they may?
Are the souls of saints and sinners valued less than selling beer,
Or do preachers tire quicker than the rest of mortals here?
Why it is I cannot answer, but my feelings they are stirred,
Here I've dragged my tottering footsteps to hear the Gospel word,
But the preacher is a traveling and the meeting house is closed.
I confess it's very trying, hard indeed to keep composed.
Tell me, when I tread the valley and go up the shining height,
Will I hear no angels singing, will I see no gleaming light?

Will the golden harps be silent, will I meet no welcome there?
Why, the thought is most distressing, 'twould be more than I
could bear.

Tell me, when I reach the city over on the other shore,
Will I find a little notice tacked upon the Golden door?
Tell me, mid dreadful silence, written words that cut and burn,
Jesus absent on vacation; Heaven closed till his return.

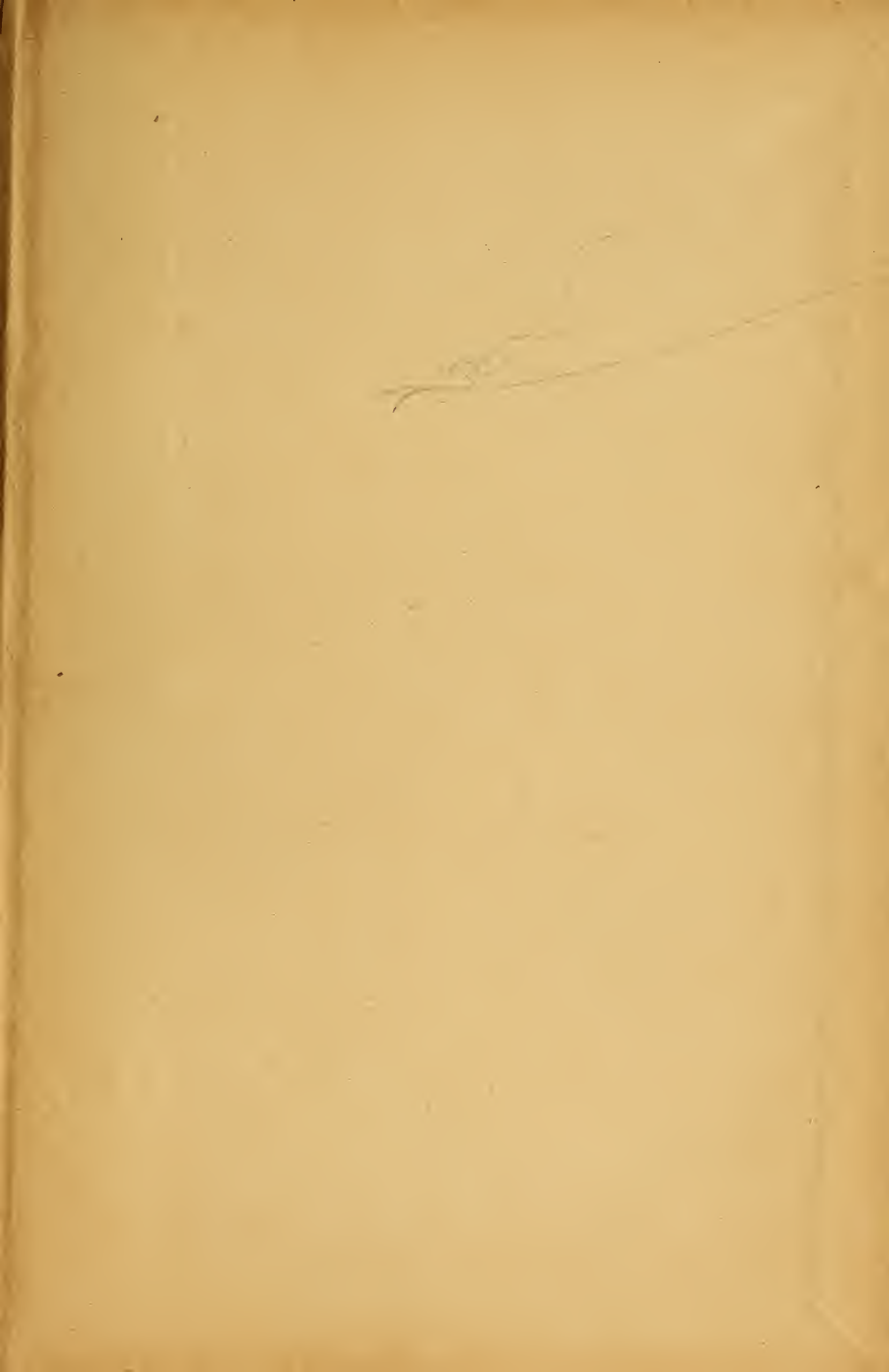
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